

HANDBOOK OF PĀLI.

HANDBOOK OF PALLI

THE

AN ELEMENTARY GRAMMAR

A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

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TO THE REVEREND

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AS A TOKEN

OF FRIENDSHIP AND RESPECT.

ERRATA

Page	line	READ
4	33	<i>lanha</i>
5	5	<i>prthivi</i>
6	2	<i>molis</i>
6	32	<i>odariko odaro</i>
8	31	<i>mudho</i>
9	5	<i>mṛṇala</i>
9	7	<i>ekadasa</i>
17	4	<i>çravāṇa</i>
17	16	<i>çalmali</i>
17	18	<i>khallato</i>
19	18	<i>nikkho</i>
21	11	<i>ganhati</i>
21	21	<i>tiḥḥino</i>
28	11	<i>acikaromi</i>
31	10	<i>adau</i>

Page	line	READ
31	36	<i>tr nayo to l 35</i>
34	28 23	<i>matuya matubhi</i>
35	22	<i>sakharesu, sakhesu</i>
35	33	<i>attanam</i>
45	5	<i>yam</i>
47	18	<i>ekarasa</i>
48	27	<i>adhiko</i>
52	6	<i>liyadi, tanodi</i>
60	17	<i>l aṇeyyūṃ kubbeyu</i>
68	10	<i>uccate</i>
68	14	<i>ganhati</i>
68	21	<i>daddallati</i>
68	33	<i>bṛbḥukkhati</i>
74	8	<i>avi</i>
75	29	<i>dasidasam</i>

83	27	<i>blukkhu</i>
90	17	<i>satapadi</i>
94	29	<i>pahiyisati</i>
95	7	<i>Isanassa</i>
102	23	<i>adinnadana</i>
103	8	<i>sabbadhi</i>
103	10	<i>panudanam</i>
103	20	<i>sa</i>
103	29	<i>samēkkhasi</i>
104	2	<i>yāsasasi so</i>
104	3	<i>namaso</i>
104	12, 13	<i>vandama</i>

105	29	<i>nana</i>
108	28	<i>ugganhati</i>
108	31	<i>rakkha</i>
109	5	<i>amantesi</i>
110	22	<i>l atabbam</i>
110	24 26	<i>gami</i>
113	15	<i>nethani</i>
114	19	<i>a id isuri</i>
114	21	<i>addal l i um</i>
117	30	<i>asayamasi</i>
121	25 2	<i>i r adaresu</i>
121	29	<i>vijati ama</i>

Page line.	READ	Page line	READ
124 9	paligunthito.	146 7, 8?	sammattī.
125 8	dakkhinti.	147 14	sammatta.
125 18?	Kasibhāradvājo.	144 16	avippavāsaṇi.
132 12	sampajāno.	148 21	anumodāna.
143 20	upajjhāyena.	149 27	yāceti.
144 11, etc.	ussāho.	150 9	dhārayānti.
144 35	haritattāya.		

151b 18	anu-kathayati.	170b 29	bhikkhuni.
151b 30	anu-parayāti.	173b 31	valittaro.
159a 12	ussāho.	176a 25 add.	sata-paṭi (f) 'a centi- pede.'
165a 2	satta-nikāyo.		
167a 9 add.	panudanaṇi 'remo, nī.'		

Page 60.—The first person plural of the optative ends sometimes in 'u,'
e.g. *riharemu, jānemu*. This is an archaic form, occurring mostly in
verses.

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PREFACE.

THE Handbook of Pāli which I place before my readers consists of three parts, an Elementary Grammar, a Chrestomathy, and a Glossary.

I have called the grammar an *elementary* one, because no attempt has been made to distinguish the different periods in the development of the language. To write a scientific grammar of Pāli, it would be necessary not only to have recourse to the different so-called ancient Prākritic dialects, but also to the modern Āryan languages of India, more especially Mahrāṭhī. I believe Mahrāṭhī to be, if not the daughter of Pāli, at least more closely allied to it than any other of the Indian vernacular tongues; and among these I include also Sinhalese. In fact, a scientific Pāli grammar can, in my opinion, only be written as part of a comparative grammar of the Āryan languages of India.

I have called this work a Handbook of Pāli. This requires some explanation. I am well aware that Professor Forchhammer, in his report of the Rangoon High School, 1879-1880, has shewn conclusively, as did the late Professor Childers before him, that Pāli means only Sacred Texts. Professor Forchhammer, quoting from Burmese books, says "The Tīpīṭaka Pāli was written by means of the Magadha-bhāṣā;" and again, "The Pāli of the Tīpīṭaka may be preached by means of any language." He goes on to remark that "a Pāli grammar and a Pāli dictionary must

appear to the Burmans as an incomprehensible misnomer, or at best what to us would be a Bible dictionary or a grammar of the New Testament. I believe the examples are not very well chosen. In a grammar of the New Testament we expect to find the New Testament Greek. A Bible dictionary would mean a cyclopædia in which one can find information on any Bible subject.

I could have chosen 'Handbook of Māgadhi' as a title of the book but this would imply more than is actually given in the book. Under such a title one would expect to find a grammar of the Māgadhesse Inscriptions and of the Māgadhi of the drama. Moreover, in calling it a Handbook of Māgadhi I should have committed myself to a definite statement about the country in which the language of the Buddhist Scriptures was spoken. Pālī means for European scholars the sacred language of the Buddhist Scriptures and as a matter of convenience this designation ought to be left until conclusive proofs are adduced to shew in which part of India this Prakrit dialect was spoken. We have moreover the excellent authority of Subhuti who calls his *Abhiṣaṅga* a Pālī dictionary and his *Namaṇā* a work on Pālī grammar.

As a reading book I have chosen the *Paritta*. The text is based on a MS. in the British Museum (Or 1092) written in Sinhalese characters. Besides this I had several printed Burmese copies and one printed Sinhalese copy of the book. They however vary in the selection they give. None contains all the extracts given in the reading book. Part of the *Paritta* has as is well known been published by the late Professor Childers and by the late M. Grunblot with notes and translations by M. Léon Feer. Some of the suttas which in the *Extraits du Paritta* are given as

belonging to the Sutta Nipāta occur also in the Samyutta Nikāya. The two suttas of the Dīgha Nikāya were published by the late M. Grimblot in the "Sept Suttas Pālis." I have consulted the MSS. of the individual Nikāyas in constituting the text. The translation of the Sutta Nipāta given by Professor Fausboll in the "Sacred Books of the East" was of great service to me in deciding on the merits of the various readings. I have not seen the "Ceylon Friend," in which the late Rev. D. Gogerly has translated most if not all the suttas belonging to the Paritta. I shall take an early opportunity of giving a more elaborate account of the compilation of the book and the different versions which we have of it.

The other extracts given are "A Collection of Kammavācās." If the Paritta was intended to represent the style of the Sutta Piṭaka, these may be taken as a fairly good specimen of the Vinaya Piṭaka. I also reserve for a later occasion any mention of the relation of the Kammavācās to the Vinaya Piṭaka, viz. if they stand in the same relation to the Mahāvagga and Cullavagga as the Pāṭimokkha stands to the Sutta Vibhanga. The text of the Kammavācās is based on MSS. belonging to the Bodleian Library (Pāli 1 and 2). They are written in the square character, and represent the usual Burmese orthography. A distinction between linguals and dentals is seldom made, nor do they write *anustara* after *ṣ* and *ṭ*. For several chapters I have consulted other MSS. in the British Museum, and some belonging to the Liverpool Free Library. They present the same texts, and are also written in the square painted character. Whilst examining the Liverpool MSS., in company with Professor Rhys Davids, to whom they had been sent by Sir James Allan-on Picton for

identification and report, we found that one of them (No L 24091) was of especial value, as it contained a few extra Kammavācās not appearing in the usual text which I have given in the Chrestomathy. Professor Spiegel and Mr. Dickson have published part of the text (see Bibliography).

The third part contains the Glossary. I have omitted in it all proper names. In employing two sorts of type and hyphens I have tried to distinguish between compound words and simple ones. Compound words ought all to have been given under their last member, as is done in Benfey's Sanskrit Dictionary. This is the only scientific way. The last member in the Indo-European languages is explained by the preceding ones, or as the late Professor Benfey put it in his lectures, "the defining members always precede the defined." But as all the second members did not occur in the glossary, I had to give up this plan, and to limit myself to using italics for compound words. I employ capitals, however, for compound words when the individual meaning of the component parts is another than that of the whole word; e g. *addhayogo* was printed in capitals for that reason. I have not attempted to explain the different philosophical terms which occur in the extracts. I give mostly one translation, and put a *t. t.* (technical term) after them. Fault may perhaps be found with the explanation of *Nibbāṇam* as the summum bonum of the Buddhists; but among so many different views it seems to me best neither to offer an opinion nor to defend one.

I have given the third person singular present of the verb, and translated this throughout with the infinitive. The third person singular present, as is well known, has in Indian grammar the same value as the infinitive of modern grammar. It is the type given for the verb by the

native grammarians To give the so called root did not commend itself to me—for two reasons First,—the principle of the root-theory has been recently, and not without reason, greatly shaken, so that it would not be wise to introduce it Secondly, it is difficult to determine what is the root of a Pāli word I have given the nominative case of nouns, and here I think I may deserve some blame But, as is shewn in the chapter on declension, through the working of the phonetic laws none of the declensions keeps within its own range, and the crude form of a Pāli noun is thus not easily fixed

I have availed myself on every occasion of all the books published on Pāli grammar, and consulted Childers's Dictionary of the Pāli Language These works will be found in the appended Bibliography I name here more particularly the works of Professors Kuhn and Minayeff, of M Senart, of the Terunnānsū Subhūti, and of Dr Trenckner

I hope the Tables of Alphabets will be found useful

In conclusion, I have to thank Dr Morris for many valuable suggestions, and for his kindness in looking over the proof sheets I am also indebted to the authorities of the Bodleian Library, the British Museum, and the India Office Library, for the courtesy and ready help I have uniformly received from them

O FRANKFURTER

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LIST OF ABBREVIATIONS

abl =ablative	p p p =participle of the per-
acc =accusative	fect passive
adj =adjective	par =parasmai
adv =adverb	part =particle
aor =aorist	pass =passive
ātm =ātmane	pers =person
caus =causative	pe=peyy alo, etc
comp , cp =compare	pl =plural
cond =conditional	prep =preposition
conj =conjunction	pres =present
dat =dative	pret =preterite
f =fem	sep =separately
foll =following	sing =singular
fr =from	t t =technical term
fut =future	voc =vocative
gen =genitive	J.A =Journal Asiatique
ger =gerund	J R A S =Journal of the
Imperat =Imperative	Royal Asiatic Society
inf =infinitive	B B =Berzenberger, bei
instr =instrumental	trage sur kunde der indo-
loc =locative	germanischen sprachen
m =masculine	K B =Kuhn's Beitrage
n =neuter	K Z =Kuhn's zeitschrift fur
num =numeral	vergleichende sprachfor-
opt =optative	schung
p f p =participle of the	Z D M G =Zeitschrift d
future passive	deutschen morgenlan-
p p =participle present	dischen gesellschaft

HANDBOOK OF PĀLI.

PART I

AN ELEMENTARY GRAMMAR.

§ 1 THE ALPHABET

PĀLI, the sacred language of the Buddhists, is written, according to the countries from which the MSS come either in Sinhalese (Ceylon), Burmese (Burma), or Kambodian (Siam) characters. The system of writing in the original characters is syllabic and consonantal (as will be seen from the appended table)

To transliterate these characters the following system is now mostly adopted —

VOWELS	<i>a</i>	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>	<i>e</i>	<i>o</i>
NASAL VOWELS	<i>am</i>	<i>īm</i>	<i>um</i>					
CONSONANTS	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṇ</i>			
	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>n</i>			
	<i>t</i>	<i>th</i>	<i>d</i> (<i>ḷ</i>)	<i>dh</i> (<i>ḷh</i>)	<i>n</i>			
	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>			
	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>			
	<i>y</i>	<i>r</i>	<i>l</i>	<i>v</i>				
	<i>s</i>							
	<i>h</i>							

§ 2 PRONUNCIATION

The vowels are pronounced in the Continental way. The short *a* has mostly the indistinct sound as in English *but*. The nasal vowels are now pronounced in Ceylon and Burma

like the guttural nasal in English *hang* *e* and *o* are metrically always long, but *pronounced* short before two consonants

The consonants are pronounced in the manner known from Sanskrit grammar

c is English *ch*

ñ is the Spanish *ñ* and French *ng* in *campagne*

v is pronounced as English or French *ι*, except when preceded by a consonant in the same syllable, in which case it has the sound of English *ι*

The aspirated letters surd and sonant, are pronounced as the corresponding non aspirates followed by *h*

The sound of the nasal is defined by the letter which follows it, cf English *lang, hand, bench, hemp*

§ 3 CLASSIFICATION OF LETTERS

All the vowels and consonants are arranged by the native grammarians under the following classes —

- 1) *a l kh g gh n* and *h* are considered gutturals (*kanthaya*)
- 2) *ι c ch j gh n* and *y* are termed palatals (*talaya*)
- 3) *u p ph b bh m* are termed labials (*otthaya*)
- 4) *t th d (l) dh (lh) n r* are termed linguals (*mudlhaya*)¹
- 5) *t th d dl n l s* are termed dentals (*dantaya*).
- 6) *e* is termed gutturo palatal (*kanthatal ja*)
- 7) *o* is termed gutturo labial (*kanth otthaya*)
- 8) *v* is termed dento labial (*dantotthaya*)

§ 4 VOWELS

1) Pāli being one of the Indian dialects, is best considered in comparison with one of those dialects of which the grammar is already firmly established viz Sanskrit

¹ In the Sacred Books of the East edited by Prof Max Muller the palatals are printed, like gutturals in italics and the cerebrals likewise as dentals in italics thus *l kh g gh n t th d dh n*

The transliteration seems to imply that the palatals arise always from the gutturals and that they stand in the same relation to these as the linguals stand to the dentals. This is however not the case in Pāli

The system adopted in this handbook is used in most of the texts published up to the present time such as Dr Oldenberg's edition of the Vinayapitaka Prof Fausboll's Jataka, and also in Childers's Dictionary of the Pāli Language

2) In comparing Pāli with Sanskrit forms, it must always be kept in mind that Sanskrit is not to be regarded as the parent language: but as the dialect which best represents the primitive Āryan speech, to which Sanskrit and Pāli stand in the relation of elder and younger sisters.

In comparing the Pāli vowels with those of Sanskrit, we find that Pāli has no written characters for the *ṛ* and *ḷ* vowels. It has not the diphthongs *ai au*, and lacks the long nasal vowels

We find therefore in Pāli three short vowels *a : u*, and five long vowels *ā ī ū e o*, and three nasal vowels *aṃ iṃ uṃ*, which are also considered long, and which are technically called *ṛṅgaḥita*.

As to the accent, which plays such a conspicuous part in Vedic Sanskrit, no accented texts have been handed down. It is, however, clear that Pāli possessed a free accent just as much as Sanskrit, and every other Āryan language. It is now the fashion in Ceylon and Burma to give the accent to the long syllable in every word.

A syllable is considered long, if it contains one of the long, or nasal vowels, or a short vowel followed by two consonants.

A Pāli word may only end in a vowel or nasal vowel. For exceptions see the chapter on Sandhi.

§ 5. SHORT VOWELS.

In comparing the Pāli vowels with those of Sanskrit, it will be seen that the short vowels *a : u* correspond as a rule to those of Sanskrit

A short vowel followed by two consonants corresponds to a Sanskrit long vowel; thus we have:—*maggo* Skr. *mārga* 'path'; *majjāro* Skr. *mārjāra* 'cat', *rattī* Skr. *rātri* 'night'; *saddham* Skr. *sārdham* 'with'; *ikkhati* Skr. *ikshati* 'to look'; *kittī* Skr. *kīrti* 'fame'; *tittam* Skr. *tīrtha* 'landing-place'; *dhutto* Skr. *dhūrta* 'gamester', *muttam* Skr. *mūtra* 'urine'; *suttam* Skr. *sūtra*.

An original long vowel following a simple consonant can arbitrarily be shortened by doubling the consonant. This seems only to be graphic, as in the metre no difference is made between a form *bahunnam* and *bahunam*, gen plur m and n of *bahu* 'much,' or *allapo* and *alapō* 'speech'.

In the gen plur m and n of the numerals *tinnam pañcanam channam* the forms with doubled nasals are in use.

The syllable *ya* is changed to *ī*. Among the examples given is *nyagrodho* for Skr *nyagrodha*, *mayhimo* for Skr *madhyamā*. The process called *SAMPRASĀRANA*.

In the same way *ta* is contracted into *u* in such words as *latukika* Skr *latvakī* 'quail'.

§ 6 Pāli has, as was shown above, no written character corresponding to the Sanskrit *r* and *l* vowels.

It is a well known fact that those two vowels originate in Sanskrit and other languages for the most part through the abbreviation of a syllable which contains an *r* or *l* through the influence of the accent.

Theoretically, therefore, one would expect to find in Pāli a short syllable containing an *r* or *l* element. This *r* or *l* element may be inherent in the vowel. We find a whole syllable with the consonant *r* to represent the Sanskrit vowel

r, practically speaking therefore, is represented in Pāli by one of the short vowels *a* *i* *u* or by the consonant *r* in conjunction with one of the vowels *a* *i* *u*, which in this case are vowel fractures (*svarabhakti*).

There is no fixed rule for the use of these vowels, and in different sometimes in the same texts, they are used in differently in the case of the same word and the divergency in the use of these vowels shows that they were employed in a merely tentative way to indicate the sound in writing.

1) *a=r* in *kato* Skr *krta* 'made', *ganhati* Skr *grhnati* 'to seize', *mato* Sl *r mrtā* 'dead', *tanha* Skr *trshnā* 'lust'.

2) *i=r* in *isi* Skr *rshi* 'a sage', *kicco* Skr *krtyā* 'what is to be done', *pittham pittlī* Skr *prsthā* 'back', *nam* Skr *rnā* 'debt'.

3) *u=r* in *samuto* Skr *samvrtā* 'restrained', *ugu* Skr *rjū* 'straight'.

4) *r=r* in *utuyo* Skr *rtvij* 'a priest', *iru* Skr *re* 'hymn',

bruheti Skr. *brmhayati* 'to increase'; *brahā* Skr. *brhánt* 'great'; *rukṣho* Skr. *vrkshá* 'tree.'

5) *r* = *a* or *i* or *u* in the same word:

migo mago Skr. *mrgá* 'antelope'; *accho ikko* Skr. *rksha* 'bear'; *pathaī puthuī* Skr. *prthivi* 'earth'; *sati samuti* Skr. *smṛti* 'thought'; *iuddhi vaddhi* Skr. *vrddhi* 'increase'

The long *r* vowel is of later development in Sanskrit, and has therefore no equivalent in Pāli.

The so-called root *klip*, the only one which contains an *i* vowel, in Sanskrit becomes *lappati*.

§ 7. In comparing Pāli words with corresponding Sanskrit, in several instances a difference in the vowels is to be found. This is generally the case in unaccented syllables, and the reason for such a practice lies in assimilation. In several instances, however, words are used with both vowels

muti mati Skr. *matī* 'mind'; *pana puna* Skr. *pūnar*; *puriso puruso* Skr. *pūrusa* 'man'; *ucchu* Skr. *ukshú* 'sugar-cane.'

Pukkuso Skr. *Pukkaṣa*; *Kondañño* Skr. *Kaúṇḍinya*; *candima* Skr. *candrāmas* 'moon'; *saddhim* Skr. *sārdham*; *jigucchati* Skr. *jugupsati* 'to dislike'; *timusam tamisam* Skr. *tamisra* 'darkness'; *Timingalo Timingilo* Skr. *Timingila*; *nutthubhati nutthubhati* Skr. *nishṭhiv* 'to spit out'; *mucalindo* Skr. *mucilinda* 'a tree'; *ayasma* Skr. *āyushmant* 'venerable'; *kutumbam kutumbam* Skr. *kutumba* 'family.'

Where a difference in the vowel takes place in conjunction with one of the semivowels or nasals, the vowels only designate a partial vowel, such as in *garu* Skr. *guru*, Greek *βᾱρύ*.

§ 8 LONG VOWELS.

The long vowels *a i u* agree with the corresponding Sanskrit, with the exception above stated, that a long vowel followed by two consonants is represented in Pāli by a short one

1) *ā*. *a* = *ā* 'the prep' *sadhu* Skr. *sādhv* 'good'; *datā* Skr. *dātr* 'giver.'

2) *ī* *iti* Skr. *itī* 'calamity', *gītam* Skr. *gīta* 'a song'; *jīvitam* Skr. *jīvita* 'life.'

3) *u* *uno* Skr *ūna* 'deficient', *supo* Skr *sūpa* 'broth',
mulho Skr *mūḍha* 'foolish'

§ 9 The long vowels *e* and *o* correspond to the Skr diphthongs *e* and *o*, and sometimes to the diphthongs *ai* *au*

They combine therefore *guna* and *vrddhi* of *i* and *u*, and they go back to these vowels accordingly, before a compound consonant

1) *E* *eti* Skr *eti* 'he goes', *ekam* Skr *eka* 'one', *hetu* Skr *hetu* 'cause'

jeguccho 'contemptible' goes back to *jiguccha*, *lelaso* 'suffering from a cutaneous complaint' to *kilaso*

edisso *erisso* *edilho* *erilho* 'such' to *idam*

gelaṇṇam 'sickness' to *gilano*, in which, however, the *i* is *svarabhakti* for Skr *glana*

2) *E* = Skr *ai*

Eravāno Skr *Airāvana*

etiḥyam Skr *aitihya* 'traditional instruction'

ekagarilo Skr *akagārika* 'a thief'

3) *aya* is contracted to *e* in the middle of a word, *katheti* = *kathayati* 'to relate', *jeti* = *jayati* 'to conquer'

4) *e* arises out the contraction of *ai* in *e g thero* Skr *sthavira* 'an elder'

1) *o* *okam* Skr *okas* 'a house', *oyo* Skr *ojas* 'splendour',
lobbo 'covetousness' from *lubhati* Skr *lobha* 'to be greedy',
moho Skr *moho* 'delusion', *dosso* Skr *dosha* 'blemish'

poth jjaniko 'belonging to an unconverted person'
puṭhujjano this latter stands for Skr *prthak* A form *puṭhijjanilo*, however, is also given

2) *o* = Skr *au*

opammam Skr *aupamya* 'comparison'

orabbiko Skr *aurabhrika* 'a shepherd'

odaro *lo* and *odaro* Skr *audarika* 'greedy'

3) *ara* is contracted to *o* in the beginning of a word, the fuller form is almost always also in use *olāso* and *atāro* 'descent', *olāro atakaro* 'vileness'

4) *o* sometimes arises from the vocalisation of *v* and its combinations with *a* as *loti* = *bharati* and *dhovati* Skr *√dhāv* 'to wash'

§ 10. THE NASAL VOWELS.

The nasal of every class, if preceded by a vowel, may arbitrarily become niggahīta. They correspond in every respect to Sanskrit

For a nasalized vowel, a simple long one can be substituted: *siho* 'lion' for Skr. *simha*; *ṭṣaṭi* Skr. *vimṣati*. *saṃ* very often becomes *sa*: *sarāgo* 'possessed of passion.'

Every one of the five nasals can, before any other consonant or nasal, become niggahīta. The MSS. vary greatly in the expression of the nasals: *amño*, *añño*, 'other,' *paṃha*, *pañha* and *paṇha* 'question' In very many cases the long vowel and the nasalized vowel appear in the same word.

In later texts a short vowel is often nasalized: *nagaram* becomes *naṅgaram*. This seems, however, a mistake of the Sinhalese copyists.

§ 11. INTERCHANGE OF VOWELS.

By the side of *bhiyo bhiyyo*=Skr. *bhūyas* we find *yebhuyyo yebbhūyo*, which is a contraction of *yad+bbūyas*.

Skr. *a* appears as *u* in the last part of such compounds as *addhagū kataññū*, which stand respectively for Skr. *adhvaga* and *kṛtajña*.

In *merayam* 'intoxicating liquor,' Skr. *maireya*, second *e* appears in Pāli as *ḍ*. In *maḷakkho* Skr. *mleccho* the Pāli preserves the older form. It stands for *MLASKA*.

We sometimes find the gunated forms of words in Pāli by the side of Sanskrit ungunated

§ 12 CONSONANTS.

The consonants are divided by the native grammarians into *ghosaṇa* 'sounding,' and *aghoṣa* 'surd.' They are —

GHOSAṆĀ *g, gh, n, j, jh, ñ, d, dh, ṇ; ḍ, ḍh, ṇ, b, bh, m, y, r, l, c, h.*

AGHOṢĀ *k, kh; c, ch; t, th; ṭ, ṭh, p, ph; s*

The simple consonants of Pāli mostly agree with those of Sanskrit and the other Indo-European languages

The Gutturals, Palatals, Linguals, Dentals, Labials, as well as the semivowels and *s* and *h*, correspond in Sanskrit and Pāli.

Pāli possesses all the consonants of Sanskrit, with the exception of the palatal and lingual sibilant; the last of which is even in Sanskrit of late origin, and occurs only in the numeral *śaśa* and its derivatives, and in a few words in conjunction with the linguals according to phonetic rules. The dental sibilant *s* takes the place of the three sibilants of Sanskrit. However, the aspirated surd palatal is found in, *e g.*

chakam Skr. *çakrt* 'dung'; *chāpo* Skr. *çāva* 'young of an animal'; *chao* Skr. *çava* 'a corpse.'

Skr. *śaśa*, which goes back to a form *śaśa*, is represented in Pāli by the form *cha* and *chal*.

§ 13. PHONETIC CHANGES.

None of the changes pervades the whole grammar; they only take place optionally, and can scarcely be called consistent. In most instances the leading motive for the change is euphony or false analogy; in many instances also two forms occur, of which one preserves intact the form known from Sanskrit grammar.

GENERAL REMARKS.

1) For Skr *mleccha* Pāli has *mlakkho* 'a stranger.' Here the Pāli form is the older one, just as in *bhissakko* Skr. *bhishaj* 'physician.'

2) Palatals, in conjunction with one of the semivowels *y*, *r*, become sometimes dentals.

3) Cerebrals *l*, *lh*, can optionally be substituted for *d*, *dh*, in the middle of a word between vowels, the difference only being graphic, *e g.*

khuddā līla Skr. *krīḍa* 'play'; *mūlho mudho* Skr. *mūḍha* 'foolish'; *dalho* Skr. *dr̥ḥa* 'firm'

4) Through the influence of *r*, vowel or consonant, and *s* and *h*, the dentals are sometimes made cerebrals, *e g.*

ḍahati Skr. *√dāh* 'to burn'; *ḍaḍḍho* Skr. *dagdhā* 'burnt.'

hato Skr *hrta* 'seized', *pati* Skr *prati* 'to'
upatthapanam Skr *upasthāpana* 'providing'

5) *l=d* is substituted sometimes for *n*, e.g. *mulalo* Skr *mrnala* 'lotus fibre', *ielu ienu* Skr *venu* 'bamboo'

6) An interchange between *d* and *r* takes place, e.g. in *ekadasa ekarasa* 'eleven', *edisso eriso* 'such'

7) The mutes of one class are occasionally used for the mutes of another

Paludho and *Kaludho*

lipilliko and *lipillalo* Skr *pīṣikā* 'ant'

gadduhano Skr *dadrūghna* 'good for leprosy'

takkollam Skr *kakkola* 'bdellium'

samputito sanlutito sankucito from Skr \sqrt{kut} or \sqrt{luc} 'shrivelled', *cihicchatu* and *tihicchatu* Skr *cikits* 'to care',

nighaccha dighaccha Skr *jighatsā* 'hunger'

8) For sonants the surds appear —

patu Skr *prādur* (in comp)

ahilasu Skr *aglāsnu* 'healthy'

chakalo Skr *chagala* 'a he goat'

palikho paligho Skr *parigha* 'an iron beam'

mudingo mutingo Skr *mrdanga* 'a kettle drum'

thalam Skr *sthaḡana* 'covering'

chapo Skr *çīva* 'young of an animal'

palapo Skr *palīva* 'chaff,' perhaps through the influence of *palapo* Skr *pralapa* 'nonsense'

avapūati and *apapurati* Skr *ava+√vr* 'to open' Several derivatives of *sad* show *t* in the place of *d*.

9) An interchango between surd and sonants takes place, e.g.

Sagala Skr *Çīkala*, *elamugo* Skr *edamūka* 'deaf and dumb'

Nighandu Sl *r* *Nighantu*

For the cerebral *t* in such instances *t* appears e.g.

alariko Skr *ātavika* 'dwelling in forests', *calharālam* and *calkabalo* for Skr *cakravāta* and *cakrabāla*

10) We find *ɐ* interchanged with *p* in the same word, and vice versa This last change seems only graphic, e.g.

lari lapi Skr *lapi* 'a monkey'

11) A change takes place sometimes between the sonant aspirates, for which the aspirate *h* is substituted.

lahu laghu Skr. *laghu* 'light'; *hoti* by the side of *bhāṭati* Skr. *bhavati*; but also *idha* and *iha* for Skr. *iha* 'hither,' where the original form is, perhaps, preserved in Pāli.

12) *n* and *l* are frequently interchanged in Pāli, e.g.

nangalam langalam Skr. *lāngala* 'a plough'; *pilandhanam* Skr. *pinaddha* 'an ornament.'

SEMI-VOWELS.

1) *y* is inserted in a word to avoid hiatus after a consonant* has been elided between two vowels, e.g. *khayito* P.P.P. from *khadati* Skr. √*khād* 'to eat'; *sāyanyo* from *sāyati* for Skr. *svādate* 'to taste'

For the same reason it appears as if *y* was interchangeable with *v* in such words as *avuso* voc. to *āyasmā*, where it stands for *āuso*.

2) *y* is interchangeable with *r* in *antarāraṭi* and *antarayaṭi* 'to run into danger' Skr. *antarāya* 'danger, impediment'; *nahāru* Skr. *snāyu* 'a sinew.'

3) *r* is interchangeable with *l*, e.g. *taluno taruno* Skr. *taruna* 'tender'; *cattalisam cattarisam* Skr. *catvārimṣat* 'forty'; further in some of the numerals where *r* is interchanged with *d*, *telasa terasa* and *tedasa* Skr. *trayodaśan* 'thirteen.' *jalabu* corresponds to Skr. *jarāyu* 'womb'; *halidyābho haliddo* and *hari* correspond to Skr. *haridrābha* and *hārī* 'yellow.'

4) *Purindado*, an epithet of Indra, corresponds to a Skr. *Purandara*, the change being due to false etymology, just as in *palibodho* 'obstacle,' where two roots have been confounded.

5) For *l*, *r* is substituted occasionally, and the former is generally the original sound *kira* Skr. *kila* 'they say'; *arammanam* Skr. *ālambana* 'support, basis'; *arañjaro* Skr. *alīñjara* 'waterpot.'

6) We find *l* for Skr. *d* in *bubbulam* *budbuda* 'a bubble.'

NASALS.

The MSS greatly vary in the expression of the nasals. No fixed rules can therefore be given, as also the native

grammarians are at variance in this respect. It may, however, be stated that *r*, *h* and *s* cerebralize a dental nasal, which then is interchangeable with the palatal nasal.

§ 14 COMPOUND CONSONANTS

In the beginning of every Pāli word only vowels, simple consonants, or consonants in conjunction with the semivowels *y*, *v*, *r*, occur. Assimilation is the commonest means of effecting this change. This assimilation, of course, considerably alters the shape of a word, and therefore, when a word commences with a vowel or simple consonant in Sanskrit, in Pāli also a vowel or simple consonant appears, whereas, if a double consonant, otherwise than in conjunction with *y*, *r*, *v*, commences a word, the corresponding word in Pāli takes a different form.

The same rules which apply to the beginning of a word also apply to the middle of a word. Here, also, conjunct consonants, belonging to different classes, are avoided through the help of assimilation, or through the insertion of a vowel.

The rules of assimilation apply to the beginning of a word as well as to the middle, and if, at the beginning of a word, a simple consonant is exhibited, the word takes in composition always the two sounds from which the simple sound originated.

The chief rule for assimilation is, that of two consonants the former is entirely assimilated to the latter. *The two sounds, if the one was a surd, the other a sonant, are assimilated (viz. the final letter is assimilated to the following initial), a perfect assimilation takes place, so that the two sounds are not only made to belong to one class, but also to the same order.* In Pāli itself it will be sufficient if the last of these processes is pointed out, as the first has taken place in common with other Indian dialects, anterior to the fixing of the Pāli language.

A second means of avoiding conjunct consonants was the insertion of a vowel between two letters. This could only

take place when one of the letters was a *semivowel* or a *nasal*, in either of which the part of a vowel (SVARABHAKTĪ) is already inherent

It remains now to consider the *Phonetic changes* which take place in the word itself

1) It is self evident that when two consonants belonging to the same class meet together, they are preserved intact, e g *cittam* Skr *citta* 'mind, thought', *lajja* Skr *lajjā* 'shame', *annam* Skr *anna* 'food'

2) MUTES + MUTES ARE ASSIMILATED

k + t = tt *lattakam* Skr *laktaka* 'a red dye', *mutta* Skr *muktā* 'pearl', *mutto* Skr *mukta* 'released'

k + th = tth *sultham* Skr *siktha* 'bee's wax', *satthi* Skr *sakthi* 'thigh'

g + dh = ddh *duddho* Skr *dugdha* 'milked'

g + bh = bbh *pabbhāro* Skr *prāgbhāra* 'a cave'

d + g = gg *sagguno* Skr *sadguna* 'good quality', *puggalo* Skr *pudgala* 'individual'

d + gh = ggh *ugghoso* Skr *udghosha* 'proclamation', *uggharati* Skr *ud + √ghr* 'to open'

d + b = bb *bubbulam* Skr *budbuda* 'a bubble'

d + bh = bbh *abbhuto* Skr *adbhuta* 'wonderful, mysterious'

p + t = tt *tatto* Skr *tapta* 'burnt'

b + j = jj *khujjo* Skr *kubja* 'lumping'

b + d = dd *saddo* Skr *ṣabda* 'sound'

b + dh = ddh *laddho* Skr *labdha* 'taken'

3) MUTES + NASALS

ASSIMILATION

k + n *sakkoti*

k + m *rumma*

g + n *naggo* Skr *nāgnā*
'naked'

aggi

gh + n *agga* Skr *aghnat* 'not
killing'

SVARABHAKTĪ

sakunati Skr *ṣaknoti* 'to be
able'

rukuma Skr *rukma* 'gold'

aggi *gini* Skr *agni* 'fire'

ASSIMILATION

SVARABHAKTI

<i>j</i> + <i>n</i> <i>aññā</i> Skr <i>ājñā</i> 'command'	
<i>ñāti</i> Skr <i>jñāti</i> 'kinsman'	
<i>d</i> + <i>m</i>	<i>ludumalo</i> Skr <i>ludmala</i> 'an opening bud'
<i>t</i> + <i>n</i> <i>sappatto</i> Skr <i>sapatna</i> 'hostile'	<i>ratanam</i> Skr <i>ratna</i> 'jewel'
	<i>gahapatāni</i> Skr <i>grhapatni</i> 'housewife'
<i>t</i> + <i>m</i> <i>attā</i>	<i>atuma</i> Skr <i>ātman</i> 'self'
<i>th</i> + <i>n</i> <i>mattho</i> Skr <i>mathna</i> 'shaking'	
<i>d</i> + <i>m</i> <i>chaddam</i> Skr <i>chadman</i> 'roof'	<i>padumam</i> Skr <i>padma</i> 'lotus'
<i>dh</i> + <i>m</i>	<i>idhumam</i> Skr <i>idhma</i> 'fire wood'
<i>p</i> + <i>n</i> <i>pappoti</i>	<i>papunati</i> Skr <i>prāpnoti</i> 'he obtains'

4) Nasal + surd remains mostly unchanged

However, by the side of *amba* Skr *ambā* 'mother,' we have *ammā*, and by the side of *pañca* 'five,' *paññasa* and *pannasa* Skr *pañcīṣat* 'fifty,' where the *nn* is probably due to the influence of *s*

Further, *bhanako* 'a jar' by the side of *bhandakam* 'a utensil' Skr *bhanda*

5) Of two nasals the first is assimilated to the second, e.g.

nimmam Skr *nimma* 'depth'

ṇammam Skr *janman* 'birth'

SEMIVOWELS

6) No fixed rules can be given *y* after gutturals palatals, labials, and the sibilant *s* is either preserved or assimilated, always so that the semivowel is assimilated to the preceding consonant (not as is the case with mutes in conjunction with mutes where the first sound is assimilated to the second) or a vowel is inserted between the mutes and the semivowel

An example will suffice

Sakyo Sakyo Sakko Skr *Çākya*

7) *j* is made through the influence of *y* arbitrarily a dental in *dosino* Skr. *jyotsnā* 'a moonlit night,' but we have also *junha*; *daddallati* Skr. *jājvalyate* 'to blaze.'

jya and *jyā* Skr. *jyā* 'a bowstring.'

8) The preposition *abhi* before vowels becomes *abbha*. We have, of course, simple assimilation. Is *gheppati* pass. to $\sqrt{\text{grah}}$ 'to take' = Skr. *grbhyate*?

9) In conjunction with the sibilants we have:

alasiyam alasyam alassam Skr. *ālasya* 'sloth.'

salo Skr. *ṣyāla* 'brother-in-law.'

10) The dentals in conjunction with *y* are palatalized or kept intact.

c and *ch* sometimes represent the surd dentals when followed by *y* and *j*, and *jh*, the sonant dentals in conjunction with *y*. The dental nasal + *y* is also palatalized, becoming *ññ*

The preposition *adhi* before vowels becomes *ajjha*; *ati* in the same way *acc*; *iti* 'thus' becomes *icc*. A form *atyappo*, is of frequent occurrence, this form, however, only shows *i=y* before a vowel.

Other examples are

paccuso Skr. *pratyūsha* 'dawn'; *sacco* Skr. *satya* 'true'; *cāgo* Skr. *tyāga* 'abandoning'; *mayyam* Skr. *madya* 'strong drink'; *mayho* Skr. *madhya* 'middle'; *hayyo* Skr. *hrdya* 'dear.'

11) *r*, in conjunction with *y*, is either assimilated or both letters are preserved intact with intervening vowel. If assimilation takes place, *r* is always assimilated to *y*, thus we find *yy*, not *rr*, which never occurs in Pāli.

Cpr. *ariyo* and *ayyo* Skr. *arya* and *ārya* 'noble'

bhariya and *bhayya* Skr. *bhāryā* 'wife'

lariyo and *layyo* Skr. *kārya* 'that ought to be done.'

12) In a few instances *r+y* is assimilated to *ll*, as in *pallanko* Skr. *paryanka* 'couch.'

13) *l+y* is either preserved or *y* is assimilated to *l=ll*.

kalyāṇo and *kallaṇo* Skr. *kalyāṇa* 'fortunate'

sallo Skr. *ṣalya* 'an arrow'; *sallako* Skr. *ṣalyaka* 'a porcupine.'

14) *v+y* is differently treated if it begins a word or if it is in the middle of a word.

ry, according to Burmese and Siamese manuscripts, becomes *by*, whilst the Sinhalese write *ry* throughout at the beginning of a word *ryāmo* or *byāmo* Skr *vyāma* 'a fathom' This is often assimilated to *r* *culo* Skr *vyāla* 'snake'

In the middle of a word it is either written *by*, *ry*, or with assimilation *bb*, or, though less frequently, *yy*

From *kari* 'a wise man, a poet,' *kabbam* and *karyam* Skr *kāvya* 'poetry'

pattabbo, but also *pattayyo* and *pattabyo* Skr *prāptavya* 'attainable'

The preposition *ri* becomes *by* before vowels

15) *h+y* appears as *yh*, just as for *h+i*, the metathesis *ti* takes place Besides this, we have assimilation and svarabhakti *asayho* Skr *asahya* 'unendurable' The participle P P from *lehati* is *leyyo* Skr *lehyā* 'to lick', *hiyo* and *hiyyo* appear for Skr *hyas* 'yesterday'

16) *r* before gutturals, palatals, cerebrals, dentals, labials and the sibilant *s* is mostly assimilated

saggo Skr *svarga* 'heaven', *diggho* Skr *dirgha* 'long,' but *digghikā* 'an oblong pond', *maggo* Skr *mārga* 'path', *kakkatako* Skr *karkataka* 'a crab' In *sakkhara* Skr *ṣaṅkarā* 'a potsherd,' we find aspiration

accati Skr *√aro* 'to honour', *ayaram* Skr *āryava* 'rectitude', *mayaro* Skr *mārijā* 'a cat', *nyjaro* Skr *nirjara* 'free from decay', *khyu* Skr *kharju* 'itching', *gyati* Skr *√garj* 'to roar', *mucchā* Skr *mūrchā* 'fainting'

pakinnako Skr *prakīrnaka* 'miscellaneous', *unno* Skr *ūrna* 'wool', *vanno* Skr *varna* 'colour'

Before dentals assimilation takes place, and the dental is sometimes altered to a cerebral The MSS, however, differ greatly in the use of dental and cerebral letters

We have *kitti* Skr *kīrti* 'fame', *keiatto* Skr *kaivarta* 'fisherman', *iattati* and *iattati* Skr *√vrt*, *addho* and *addho* Skr *ardha* 'half'

sappo Skr *sarpa* 'a snake', *tappati* Skr *√trp* 'to be glad', *gabblo* Skr *garbha* 'womb', *dabbho* Skr *darbha* 'kuṣa grass', *dhammo* Skr *dharma* 'law', *kammam* Skr *karman* 'action', *Nammada* Skr *Narmada* 'Nerbudda'

17) $r+v=bb$: *nubbānam* Skr. *nirvāṇa* (a technical term); *gabbo* Skr. *garva* 'pride'; *pabbato* Skr. *parvata* 'mountain'; *ubbi* 'earth' Skr. *urvī*.

18) $r+h$. In this combination both letters are preserved with or without an inserted vowel: *arahā* Skr. *arhant*; *tarahi tarhi* Skr. *tarhi* 'then'; *garahati* Skr. $\sqrt{\text{garh}}$ 'to blame.'

19) If r follows gutturals, it is either assimilated or a vowel is inserted, and both letters are preserved. In case of assimilation the guttural is optionally aspirated.

cakkam Skr. *cakra* 'a wheel'; *akkodho* Skr. *akrodha* 'mildness'; *kujjhati* Skr. $\sqrt{\text{krudh}}$ 'to be angry'; *gāhati* Skr. $\sqrt{\text{grah}}$ 'to take'; *ghāyati* Skr. $\sqrt{\text{ghrā}}$ 'to smell'; *aggo* Skr. *agra* 'first'; *kiriya kriyā* Skr. *kriyā*; *khuddā kīlā* Skr. *krīḍā* 'play.'

20) For r followed by a palatal cpr. *vajiro* Skr. *vajra* 'thunderbolt,' and *pajiro* Skr. *pajra* 'firm'

21) Dentals followed by r are either assimilated or preserved intact. r sometimes aspirates a preceding dental. Optionally, also, the dental is changed to a cerebral. In many instances we find three forms:

kutra, kuttha, kutta Skr. *kutra* 'where'; *gattam* Skr. *gātra* 'limb'; *sattu satthu* Skr. *ṣatra* 'enemy'; *bhaddo bhaddo* Skr. *bhadra* 'good'; *giddho* Skr. *grdhra* 'greedy'; *Dāmilo* Skr. *Drāviḍa*; *drāvo dāvo* Skr. *drava* 'liquid'; *chuddho khuddho* Skr. *kshudra* 'mean.'

22) After labials, r is assimilated: *pati* Skr. *prati* (a prep); *pa* Skr. *pra* (in compos.); *paṇo* Skr. *piāna* 'breath'; *piyo* Skr. *priya* 'dear'; *bhāmo* Skr. *bhrama* 'whirling'; *sappañño* Skr. *sa+prajñā* 'wise.'

br is preserved in *Brahmā* Skr. *Brahman*; *bravīti* Skr. $\sqrt{\text{brū}}$ 'to speak.'

mr is assimilated in the beginning. *makkheti* Skr. $\sqrt{\text{mrksh}}$ 'to anoint'; *miyyati miyati* Skr. $\sqrt{\text{mr}}$ 'to die'

For mr in the middle of a word, cfr. *ambo* Skr. *āmra* 'the mango tree'; *tanbo* Skr. *tāmra* 'copper.'

23) $r+r$ in the beginning of a word is assimilated to r , in the middle of a word it always becomes bb .

vajati Skr. $\sqrt{\text{vraj}}$ 'to walk'; but *pabbajati* Skr. *pra+√vraj*

'to go forth', *rajo* Skr *vraja* 'a cow-pen', *subbato* Skr. *suvrata* 'conscientious', *libbo* Skr *tivra* 'sharp'

24) *r*, after sibilants, is assimilated

saraho Skr *çrīvako* 'pupil, follower', *sassu* Skr *çvaçru* 'mother-in-law', *assu* Skr *açru* 'a tear'; *sunoti* Skr $\sqrt{\text{çru}}$ 'to hear', *asso* Skr *açra* 'corner', *assaro* Skr *āsrava* 'discharge', but *suri* Skr *çri* 'fortune,' with svarabhakti

25) For *h+r*, cp *hiri* Skr *hri* 'shame', *ahirika* Skr *ahri* 'shamelessness', *asso* Skr *hrasva* 'short', *ahado* Skr *hrada* 'a pool'

26) *l* is assimilated before gutturals and labials

phaggu Skr *phalgu* 'reddish'

appo Skr *alpa* 'little', *kappo* Skr *kalpa* 'period of time', *jappo* Skr *jalpa* 'word, speech', *goppo* Skr *gulpha* 'ankle'

27) Through metathesis *gumbo* Skr *gulma* 'thicket', *simbali* Skr *çīlmali* 'cotton-tree'

28) For *l+v* cp *libbisam* Skr *kilvīsha* 'fault', *billo*, but also *beluro* Skr *bilva* and *bailava* 'the vilva tree', *khallato* Skr *khalvāta* 'bald', *pallalam* Skr *palvala* 'small tank'

29) *l* after gutturals shows svarabhakti in *kilesa* Skr *kleça* 'sin', *kilissati* Skr $\sqrt{\text{kliç}}$ 'to suffer', *kilomalam* Skr *kloman* 'right lung', *kilamati* Skr $\sqrt{\text{klam}}$ 'to be tired', *gilāno* Skr *glāna* 'faded', and from this an abstract *gelāñnam* is formed, see § 9 *akilasū* Skr *aglāsnū* 'healthy' Without svarabhakti *kleso* 'sin'

30) For *l* after labials cp

pilaro Skr *plava* 'a kind of duck', *pihaham* Skr *plīhan* 'spleen', *pilurati* and *plarati* Skr $\sqrt{\text{plu}}$ 'to float', *plavo* Skr *plava* 'a raft'

ambilo Skr *amla* 'sour', *milakkhō* Skr *mleccha* 'stranger'

31) After *r*, *l* is assimilated in *dillabho* Skr *durlabha*

32) For *l* after sibilants cp

siloko Skr *çloka* 'stanza', *silesumo semho* Skr *çleshman* 'phlegm', *silittho* Skr *çlishta* 'adhering', *silagha* Skr *çlaghā* 'praise', *asilesa* Skr *açlesha* 'name of a lunar mansion'

33) For *h+l* cp *hiladati* *hilado*, *hilito* Skr $\sqrt{\text{hlād}}$ 'to be glad'

34) *v*, in conjunction with gutturals in the middle of a word is assimilated: thus *pakko* Skr. *pakva* 'cooked.' In the beginning of a word, *kathito* Skr. \sqrt{k} vath 'boiled.'

35) For *v* after palatals cp. *jalāti* 'to blaze,' and the intensive *daddallati* Skr. *jājvalyati*.

36) *z* after cerebral: *kinnam* Skr. *kiṇva* 'yeast.'

37) *v* AFTER DENTALS.

1) *t+v*: *tiam*, *turam*, *tam* Skr. *tvam* 'thou'; *tarati* Skr. \sqrt{t} var; *taco* Skr. *tvac* 'skin, bark.' In *cattāro* Skr. *catvāras* 'four,' and in *uttaro* Skr. *itvara* 'going,' we have assimilation. In *caccaro* Skr. *catvara* 'a court' *v* was changed into *y*, which then palatalized the *t*. The gerundial suffixes *tiāna* and *tia* are mostly preserved, but sometimes *tiāna* is contracted into *tūna*. *Irttriḥo* Skr. *rtvij* 'an officiating priest'

2) *d+v*: *dipo* Skr. *dvīpa* 'an island'; *doso* Skr. *dvesha* 'hatred'; *saddalo* Skr. *ṣāḍvala* 'grassy.' For Skr. *dvi*, as separate numeral, the forms *die* and *due* occur; in composition, however, *di*, *di*, *du* and *bā*: *bāsa* Skr. *dvādaśan* 'twelve'; *bāṇṣati* Skr. *dvāvimṣati*.

3) *dh+v=dh*: *dhajo* Skr. *dhvaja* 'flag'; *dhamseti* corresponds to Skr. \sqrt{dh} vaps 'to fall, to perish,' and in composition *uddhamseti*; *dhan* Skr. *dhvani* 'sound'; *addhā* Skr. *adhvan* 'path.'

38) *v* after sibilants is mostly assimilated:

asso Skr. *aṣva* 'horse'; *bhassaro* Skr. *bhāsvara* 'brilliant.' In the beginning of a word *sv* is sometimes preserved. We find also svarabhakti and assimilation. *sam* and *surām* Skr. *svāmin* 'lord.' *sa* Skr. *ṣvan* 'dog,' has the following forms besides: *soṇo*, *sūno*, *sāno*, *siāno* and *surāno*. *siannam* and *soṇnam* correspond to Skr. *svarna* 'gold.' *saggo* Skr. *svarga* 'heaven, paradise,' but the adjective *soraggiho*. *sre*, *sue* Skr. *ṣvas* 'yesterday'; *soṭṭhi* and *suatṭhi* Skr. *svasti* 'health'

39) Through metathesis *h+v* has become *ih* in *jihā* Skr. *jihvā* 'tongue'; *sathayo* Skr. *sāhvyā* 'called, named.'

gabbharam Skr. *gahvara* 'cavern.'

40) SIBILANTS in conjunction with the surd letters.

Following or preceding the surds, the sibilants are always

assimilated, mostly an aspiration of this combination takes place

Skr *lsh* becomes *llh* and *cch*, some of the words exhibit both forms Skr *sbh* and *sk*=*llh*

1) *calkhu* Skr *caḥśhu* 'eye', *Ralkhaso* Skr *Rīkshasa*, *rukhu* Skr *vrksha* 'tree', *bhalkhu* Skr *bhikshu* 'a mendicant', *lhalati* Skr *√skhal* 'to tumble', *llandho* Skr *śkandha* 'shoulder', *lhattijo* Skr *lshatriya* 'member of the second caste', *lhayo* Skr *lshaya* 'decay', *lhupati* Skr. *√kshiv* 'to spit'

2) *lacchā* Skr *lakshī* 'a girdle', *lucchi* Skr *lukshī* 'belly', *chamā* Skr *lshamā* 'earth'

3) *aklhi* *acchi* Skr *akshī* 'eye', *ikho*, *accho*, and with a singular assimilation *iso* and *isso* Skr *rksha* 'bear', *lhuddo* *chuddho* Skr *kshudra* 'small', *chano* *lhano* Skr *lshana* 'moment, a festive time', *palkho* *paccho* Skr *paksha* 'a wing', *lhuro* Skr *lshura* 'razor', *cullo*, *culo*, *culo* Skr *kshulla* 'small', *saklato* Skr *samskrta* 'Sanskrit', *nikho* Skr *nishka* 'a golden ornament', *nikleso* Skr *nishkeṇa* 'bald'

4) Skr *çc*=*cch* *accharijo* Skr *āccarya* 'wonderful', *pacchā* Skr *paçcat* 'behind', *vicchiko* Skr *vrçcika* 'a scorpion', *nicchinati* Skr *nis*+*√ci* 'to ascertain'

5) *ts* and *ps* become alike *cch*

bibhaccho Skr *bibhatsa* 'loathsome', *cikicchati* *tikicchati* Skr *cikitsati* 'to cure', *dicchati* Skr *ditsati* (desid to *√da*), *macchari* Skr *matsarin* 'selfish'

acchara Skr *apsaras* 'a nymph', *lacchati* Skr *lipsati* (desid to *√labh*)

6) *sht* *sth*=*tth* *tittati* Skr *tishthati* 'to stand' *γitttho* Skr *ishtā* P P P to *√yaj* to sacrifice *attha* Skr *ashtan* 'eight', *chattho* Skr *shashtha* 'sixth', *bhattho* Skr *bhrashta* 'fallen', *mattho* and *matto* Skr *mrshta* 'polished', *bhattho* and *bhatto* Skr *bhrshta* 'fried'

7) *leddu* 'a clod of earth' is supposed to stand for Skr *loshta*. The modern vernaculars however, show the forms *lendu* and *leddu*

8) Skr *st* and *sth* are generally represented by *tth*. This

may optionally be cerebralized. *atthi* Skr. *asthi* 'bone'; *atthi* Skr. *asti* 'to be'; *hatthi* Skr. *hastin* 'elephant,' and without aspiration *atto* Skr. *asta* 'thrown.'

9) In the beginning of a word cp. *thakanam* Skr. *sthaḡana* 'covering'; *thambho* Skr. *stambho*; *thānaṃ* Skr. *sthāna* 'standing,' and other derivatives from $\sqrt{\text{sthā}}$ with cerebralization; *thero* Skr. *sthavira* 'priest'; *thūpo* Skr. *stūpa* 'a tope'; *thero* and *cheio* 'a drop,' to Skr. $\sqrt{\text{stip}}$, and perhaps *chambhati* Skr. $\sqrt{\text{stambh}}$ 'to amaze'; *lhānu* Skr. *sthānu* 'stump of a tree.'

10) In conjunction with the labials the sibilants are assimilated; sometimes an aspiration takes place. The characters for *p*, *ph* being very much alike in Siamese, Burmese and Sinhalese MSS., it is very difficult to say if this is more than graphic.

11) *phasso* Skr. *sparṣa* 'touch'; *phusati* Skr. $\sqrt{\text{sprṣ}}$ 'to touch'; *puppham* Skr. *pushpa* 'flower'; by the side of *pupphito* a form *phussito* occurs, both going back to Skr. *pushpita* 'flowering.'

12) *bappo* Skr. *vāshpa* 'a tear'; *apphotā* Skr. *asphoṭa* 'jasmine'; *nppāpo* Skr. *nishpāpa* 'free from sin'; *nppāto* Skr. *nishpāva* 'winnowing, clearing'; *npphādanam* 'accomplishment,' to *nppajati* Skr. *nis* + $\sqrt{\text{pad}}$; *npphalo* Skr. *nishphala* 'fruitless.'

41) Groups of nasals with sibilants following are treated in different ways: 1) The group is preserved intact; 2) between the sibilant and the nasal a vowel is inserted; 3) the sibilant is changed to *h*, and metathesis takes place. In the beginning of a word assimilation may take place.

In several instances a word appears under more than one form.

1) *sneho sneho* Skr. *sneha* 'friendship'; *nisneho* 'without love'; *sinānam nahānam* Skr. *snāna* 'bathing'; *siniddho niddho* Skr. *snigdha* 'oily'; *suṇha suṇsā husā* Skr. *snūshā* 'sister-in-law'; *Sueru Neru Meru Sumeru* probably belong together, and point to a form *SNERU*.

2) *panhi* Skr. *pr̥ṇi* 'variegated'; *paṇho* Skr. *praṇa* 'question'; *taṇhā taṇhā* Skr. *tr̥shnā* 'lust'; *laṇho laṇho* Skr. *kr̥shna* 'black'; *uṇho* Skr. *ushna* 'hot.'

sentence. None of the *Sandhi* rules known from Sanskrit grammar as imperative are so in Pali. We have of course only to deal with *external Sandhi* in Pali, as internal *Sandhi* has been treated under the heading of *phonetic changes*, to which it properly belongs.

In prose the MSS differ greatly in the use of *Sandhi*, and whilst, for instance, Burmese and Siamese MSS prefer writing *lhiham*, the Singhalese MSS separate the words into *lho aham*. In verse *Sandhi* of course takes place according to the exigencies of the metre. Later texts, such as the *Dīpaṃsa*, take great liberties, omitting whole syllables, etc.

The following tables will show the most frequent changes that occur —

VOWEL SANDHI

VOWELS IN COMBINATION WITH VOWELS

$a + a = a$ *nāhosi = na ahoṣi*

$a + a + \text{CONJUNCT CONSONANT} = a$ *na 'tthi = na attthi, pana aññam = pan' aññam*

$a + a + \text{CONJUNCT CONSONANT} = a$ *nāssa = na assa*

a before *a* is rarely elided. Such elision generally takes place before *aham* 'I,' *ayam* 'this,' and the forms of the verb *attthi* 'to be'

$a + ā = a$ *tadāyam = tada ayam, tadāsi = tada asi*

$ā + i = e$ *bandhussa 'eia = bandhussa na*

$ā + u = o$ *nopeti = na upeti*

$a + itṭi = ā$ *Tissāti vacanena = Tissa itṭi*

$a + pi = āpi$ *ajjāpi = ajja*

$ā + u = u$ *cubhayam = ca ubhayam, tadupa² = tada upasammantṭi*

$a + i = ā$ (elision of *i*) *yena 'me = yena ime*. This elision seems only to take place in case of the pronoun *idam*.

$a + i$ or $u = i$ or u (elision of *a*) *pahāj' imam = pahāja imam, tatṭ' idam = tatṭa idam, yass' indriyān = yassa indriyanu, ten' upasaṅkami = tena upasaṅkami*

a is elided before *a u e o* *yen' ayasma, utthay' dsana, idh' aruso, eken' uno=ekena uno, netv' ekamantikam, o' etarahi tass' okasam*

a sometimes elides a short vowel, and less often a long vowel other than *ā* *disia 'panissayam* for *disva upan°*, *sutiā 'ia* for *sutiā eva*

a is often elided before a long vowel or a short followed by a conjunct consonant *tath' eva=tathā, netv' ekamantikam eva=netiā ek°*

a+i=i in *seyyathudam=seyyatha idam* and *saddhidha=saddha idha*

i is elided before short or long vowels *'gaccham' aham gacchami a°*, *p' aya=pi aya, dasah' upagatam=dasahi upa°*

i is elided in *tunh' assa=tunhi assa*

i+i=i in combinations with *iti samantidha=samanti idha*

i+a=a *lūncapi=luñci api* (more frequently *luñcid api*)

i preceded by *t* or *tt* and followed by a vowel becomes *ty* *jicanty elala, ty ayam ti ayam* The examples are from late Pāli works, and are perhaps doubtful

iti+eram ity eiam, but also according to the rules after which *ty* is palatalized *icc eiam*, and thus *di=y, api=app*, etc., as pointed out above, § 14, and *itv eiam*

u is elided before a vowel *samet' ayasmā=sametu a°, sadh' aruso=sadhu°, tusites' upapayatha=tusitesu upa°*

u+i=u *sadhuti=sadhu iti, himsudha=himsu+idha*

u before a vowel changes into *v* The examples are doubtful *ratthv' eva=ratthu eva*

e may be elided before a long vowel *m' asi=me asi, silarant' ettha=silaranto ettha*

e sometimes elides a following vowel *te 'me=te ime, sace 'ya=aya*

e+a=a *sacāham=sace+aham*

e+a=y, the *a* being lengthened *tjuham=te aham* After a double consonant lengthening takes place arbitrarily

o often elides a following vowel *so ham=so aham, pattu o 'ia=°eia, kattabbo' posathe=h° upo°*

o is elided before a vowel *kut ettha=kuto ettha, latam' assa=latamo assa*

$o + a = \bar{a}$: *dukkhāyam = dukkha ayam*.

$o + a = v$, the *a* being lengthened: *svāham = so aham*; *khāham = kha aham* After a double consonant lengthening takes place arbitrarily.

o becomes *v* before a long vowel.

§ 16. EUPHONIC CHANGES.

1) If a word ending in *ā* is followed by *idam*, or one of its oblique cases, *y* is inserted: *na yidam*, *na-y-imassa*.

2) *va* after words ending in vowels or nasal vowels becomes *riya* sometimes: e.g. *kim riya* like what

3) *v* is inserted if a vowel is followed by *u* or *ū*.

4) *eia* becomes *yeia* after words ending in vowels or nasal vowels.

5) *m* is inserted between two vowels. *idha-m ahu = idha ahu*; *jeyya-m attānam = jeyya att^o*; *idha-m-vyhati*, *giri-m-va*.

6) *r* is inserted when a word ending in a vowel is followed by a word commencing with a vowel. *dhur atthu* and *vyjur eva*.

7) *d* is inserted in *sammad eia*, *anvad eia*, *satthud anayo*.

These consonants have been inserted according to false analogy

8) A few instances occur of the original consonant reappearing which, according to the phonetic rules in Pāli should be omitted.

manasād aññāsimuttanam = manasa^o; *yasmād apeti* (and so in Sanskrit), *tasmād eva = tasma*, *kenacid eia*; *ahud eia* (Skr. *abhūd eva*), *putthag eia* (Skr. *prthag eva*); *pageia* (Skr. *prāgeva*); *tunhum asinam* (Skr. *tūshnim*); *vuttir esā* (Skr. *vr̥ttir oshā*); *sabbhur eva* (Skr. *sadbhur eva*); *pathavi dhātur eva = dhatu eva* (Skr. *dhātur eva*), *punar eia = puna eia* (Skr. *punar eva*); *bhattur atthe = bhattu atthe* (Skr. *bhartur arthe*); *chal eia* (Skr. *śhad eia*).

9) The *NIḢGAHĪTA* stands sometimes for an original final consonant This can be replaced by an original consonant before vowels: *sakim* stands for Skr. *sakrt*, and before *eva* it becomes *sakid eva*, in accordance with Sanskrit.

10) The same is the case with *tam yam etam*, which stand

for *tad yad etad* respectively, and appear in this shape before vowels *tad eva*, *etad aroca*

11) Owing to false analogy, wrong consonants sometimes appear by the side of the right *punam eva* for *punar*, *aññad atthu* for *aññam*, *bahud eva* for *bahur*

12) Original double consonants which are assimilated are sometimes after vowels doubled

13) In verse the NIGGAHĪTA is elided before a consonant *no ce muñceyya candimam* for *muñceyyam*, *maccana jiritam* for *maccanam*, *etam buddhana sasanam* for *buddhānam sas*°

14) Sometimes the nasal vowel is entirely elided *im' etam* = *imam etam*, *nipaj' aham* = *nipajjam aham*

am + a = a *ekam idam samayam*, *ekam idam aham*, *etāyam = eram ayam*

15) If a word ends in NIGGAHĪTA and a consonant follows, it may be changed to the nasal of that class to which the consonant belongs *m + h = nh*, *m + c = ñc*, *m = t = nt*, *m + t = nt*, *m + p = mp*

16) A word ending in the NIGGAHĪTA, followed by a word beginning with *y*, becomes *ññ tam yera = taññeta*, *anantari laññam*

17) The NIGGAHĪTA before *h* optionally becomes *ñ* *etañhi*

§ 17 DECLENSION

1) We have drawn attention in the chapter on Phonetics to the fact that Pāli only allows vowels and nasalized vowels at the end of a word. Through this law the shape of a word is considerably altered. Roughly speaking vowels are either substituted at the end of a word or those consonants which would impede the action of this law are dropped. A consequence of this process is, that although the essential features of the various Sanskrit declensions are preserved, no declension has kept within its proper range

2) The nominative case as a prototype case has influenced the other cases, and since stems *e g* ending in *as* or *a* alike

form the nominative case in *o*, the *as* and *a* declension follow respectively the analogy of the *as* or *o* declension.

3) Besides this the influence of the declension of the pronouns on the declension of nouns has to be noticed, and *vice versa*

4) PĀLI distinguishes three genders: masculine, feminine and neuter, two numbers singular and plural, and, including the vocative, eight cases. In the declension of neuter nouns and of pronouns some traces of an old dual are to be found, which will be noticed hereafter; but practically speaking the dual is extinct.

5) The Pāli grammarians recognize six case relations, which by their name indicate the functions of the cases. The nominative and vocative cases are of course omitted in this enumeration.

6) The nominative case is simply called the first case (*pathama*). It simply expresses the subject. It is sometimes used instead of the vocative, which latter is called the *alapanam* 'the addressing case.'

7) The names given respectively to the other cases to show their relation (*karakam*) are :

<i>hammam</i>	accusative.
<i>karanam</i>	instrumental.
<i>sampadanam</i>	dative.
<i>apadanam</i>	ablative.
<i>sāmi</i>	genitive.
<i>ohaso</i> or <i>adhaṇo</i>	locative.

Other terms are for the accusative *upayogo*, for the ablative *nissakko*, and for the locative *bhummo*.

USES OF THE CASES.

1) THE RELATION OF THE ACCUSATIVE (*hammam*). The accusative is used as the case of the direct object of a transitive verb. The transitive verbs have a somewhat wider range in all the Indian languages than in the related ones, and so we find an accusative as the goal of motion

with verbs of 'going,' 'bringing,' 'sending,' etc *Vihāram gantva* 'having gone to the monastery'

Verbs of speaking may follow the same rule *Tam iya idam abruv* 'the king said this to him'

The accusative is further used to denote space traversed and duration of time *Paññasa yojanam gacchat* 'he marches fifty yojanas'

It is used with verbs signifying to have recourse, to appear, to ask *Budham saranam gaccham* 'I take my refuge in the Buddha'

Causative verbs have a double accusative *Upasakam mam bhavam Gotamo dharetu* 'let the lord Gotama receive me as a disciple'

The accusative is used with the following prepositions

pati *Sangamam pati piha* 'longing for union'

pari *rukkham pari* 'in the direction of the tree'

anu *anu Sariputtam paññara bhikkhu* 'a priest inferior to S in learning'

anto, antara *antara tithim olokayamāno* 'looking down into the street'

abhi *abhito* *abhito gamam* 'round the village'

tiro *tiro bhavam gacchat* 'he goes out of sight'

II) THE RELATION OF THE INSTRUMENTAL (*karanam*)

The instrumental denotes adjacency, accompaniment, association, and of course instrumentality. All the uses of this case may be derived from its original meaning. We notice particularly the use made of the instrumental to denote 1) equality, likeness, accordance default

Rāgena samo aggi nama natthi 'there is no fire like lust'

akkhina kano 'blind of one eye'

2) the space traversed and duration of time

nabhasa gacchat 'he goes through air'

3) the construction of a passive verb or participle

etam me sutam 'thus it was heard by me'

4) the prepositions *saha saddh* in *una* though generally used with the instrumental, are also found with other cases

Saha gabbhena jivitakkhajam papunissami 'I shall perish together with my unborn child' *Malata bhikkhu sanghe va*

saddhim 'with a great company of priests'; *vinā dosena* 'without any fault.'

III) THE RELATION OF THE DATIVE (*sampadānam*) [effecting case]. The case of the indirect object. It is used to denote objects 'to, towards, for, at, against,' which, anything is done or intended.

It is used, therefore, with words signifying

1) give, share out, and assign: *Maggam dehi rañño* 'make room for the king.'

2) Show, announce, declare: *tassa abruvi* 'said to him'; *tuyham aīkaromi* 'I will explain thee.'

3) Give attention, have a regard or feeling, inclination, obeisance. *Bharato bhaddam hotu* 'may good happen to the lord.'

4) In an infinitive sense: *lokānukampāya* 'out of pity to the world.'

IV) THE ABLATIVE RELATION (*apādānam*). The 'from' case. It is used to denote removal, distinction, separation, issue, deprival, restraint: *mātulo suddho* 'pure on the mother's side'; *ariyā paccayā saṅkhārā*.

As special applications, we notice

1) the ablative after words expressing fear in interchange with the genitive: *Sabbe bhāyanti maccuno* or *maccunā* 'all fear death.'

2) the ablative of distinction: *yato paṇitataro vā vasitthataro vā natthi* 'than whom there is none better or more accomplished.' Also in interchange with the genitive and instrumental.

The ablative is used with the prepositions and adverbs implying the notion of distance, removal, such as *ārā* 'far off'; *purā* 'formerly,' which are ablatives according to their formation: *ārā so āsavaḥkḥayā* 'he is far from the extinction of passion'; *tassa āgamanā purā* 'before his arriving.'

V) THE GENITIVE RELATION [*sāmi*]. The case relation is an adjectival one, out of which all other uses arise.

It is to a great extent interchangeable with IV) the LOCATIVE [*olāso*], the 'in' case.

Thus we find a locative and genitive absolutely employed:

rudato darakassa or *rudantasmim dārake* 'whilst the child was crying', *Ecce eutte* 'having said thus'

In connection with verbs and substantives denoting either possession or dominion, either the genitive or locative is used

The locative is used interchangeably with the accusative, instrumental, dative, and ablative

Among prepositional uses of the locative we notice *upa* and *adhi* having respectively the sense of inferior and superior to *Upa khāriyam dono* 'a drona is inferior to a khīri', *adhi deresu Buddho* 'Buddha is superior to the gods'

In interchange with the instrumental, the locative is used with adjectives of the sense of satisfied, eager, zealous

I DECLENSION OF NOUNS

We shall now give the paradigms for the different declensions, of which we make two divisions

I Stems in vowels

II Stems in consonants

We shall mark those forms which belong to the pronominal declension with †, those which are taken from another declension with *, obsolete forms with ‡

STEMS IN VOWELS

MASCULINE AND NEUTERS IN *a*

Dhamma

	SINGULAR	PLURAL
Nom	<i>dhami</i> io	<i>dhamma</i> ‡ <i>dhammase</i>
Voc	<i>dhamma dhamma</i>	<i>dhamma</i>
Acc	<i>dhammam</i>	<i>dhamme</i>
Instr	<i>dhammena vinaya</i>	<i>dhammebhi dhammehi</i>
Dat	<i>dhamma</i> ja * <i>dhammassa</i>	<i>dhammanam</i>
Abl	<i>dhamma</i> † <i>dhammasmā</i> ‡ <i>dhammamha</i>	<i>dhammebhi dhammehi</i>
Gen	<i>dhammassa</i>	<i>dhammanam</i>
Loc	<i>dhamme</i> † <i>dhammasmim</i> ‡ <i>dhammamhi</i>	<i>dhammesu</i>

NEUTERS in *a*.*Citta*.

SINGULAR		PLURAL
Nom.	} <i>cittam</i>	<i>cittāni</i> ‡ <i>cittā</i> * <i>citte</i>
Voc.		<i>cittāni</i>
Acc.		<i>cittāni</i> ‡ <i>citte</i>
Instr.	<i>cittena</i>	<i>cittebhi</i> <i>cittehi</i>
Dat.	<i>cittāya</i> <i>cittassa</i>	<i>cittānam</i>
Abl.	<i>cittā</i> † <i>cittasmā</i> † <i>cittamhā</i>	<i>cittebhi</i> <i>cittehi</i>
Gen.	<i>cittassa</i>	<i>cittānam</i>
Loc.	<i>citte</i> † <i>cittasmim</i> <i>cittamhi</i>	<i>cittesu</i>

The forms of this declension correspond more to those of Vedic Sanskrit than those of classical Sanskrit.

Cp. instr. sing. *yajñā*; pl. nom. *devasas*; pl. nom. neut. *yugā*; pl. instr. *devēbhiḥ*. Is the form *citte* an old dual neuter?

FEMININE STEMS IN *ā*.*Kaññā*.

SINGULAR		PLURAL
Nom.	<i>kaññā</i>	<i>kaññā</i> * <i>kaññāyo</i>
Voc.	<i>kaññe</i>	<i>kaññā</i> * <i>kaññāyo</i>
Acc.	<i>kaññam</i>	<i>kaññā</i> * <i>kaññāyo</i>
Instr.	<i>kaññaya</i>	<i>kaññābhi</i> <i>kaññāhi</i>
Dat.	<i>kaññāya</i>	<i>kaññānam</i>
Abl.	<i>kaññaya</i>	<i>kaññābhi</i> <i>kaññāhi</i>
Gen.	<i>kaññaya</i>	<i>kaññānam</i>
Loc.	<i>kaññāyam</i> * <i>kaññāya</i>	<i>kaññasu</i>

The voc. sing. of *ammā* 'mother' is given as *amma* and *ammā*.

MASCULINES IN *i*.*Aggi*.

SINGULAR		PLURAL
Nom.	<i>aggi</i>	<i>aggayo</i> <i>aggiyo</i> * <i>aggi</i>
Voc.	<i>aggi</i>	<i>aggayo</i> <i>aggiyo</i> <i>aggi</i>
Acc.	<i>aggim</i>	<i>aggi</i> * <i>aggayo</i> * <i>aggiyo</i>
Instr.	<i>aggimā</i>	<i>aggiḥ</i> <i>aggihi</i>
Dat.	* <i>aggino</i> * <i>aggiṣṣa</i>	<i>aggiṇam</i>

SINGULAR

PLURAL

Abl	* <i>aggina</i> † <i>aggimha</i> † <i>aggisma</i>	<i>aggibhi</i> <i>aggihi</i>
Gen	* <i>aggino</i> * <i>aggissa</i>	<i>agginam</i>
Loc	<i>aggini</i> † <i>aggimhi</i> † <i>aggismun</i>	<i>aggisu</i>

The voc sing of *isi* 'a sage' occurs as *ise*, corresponding to Sanskrit *rshe*

From *munī* 'a recluse' the loc sing occurs as *mune*

Of *adi* 'starting point' the following locative sing forms occur

ado, *adu* corresponding both to Skr *adau*, * *adim* † *adimhi* † *adismun*

The neuters in *i* follow the declension of those in *in* As paradigm *atthi* 'a bone' will be given

FEMININES IN *i**Ratti*

SINGULAR

PLURAL

Nom	<i>ratti</i>	<i>rattiyō</i> * <i>ratti</i>
Voc	<i>ratti</i>	<i>rattiyō</i> * <i>ratti</i>
Acc	<i>rattim</i>	<i>ratti</i> * <i>rattiyō</i>
Instr	<i>rattiyā</i>	<i>rattibhi</i>
Dat	<i>rattiyā</i>	<i>rattinam</i>
Abl	<i>rattija</i>	<i>rattibhi</i> <i>rattihī</i>
Gen	<i>rattiyā</i>	<i>rattinam</i>
Loc	<i>rattiyam</i> * <i>rattiyā</i>	‡ <i>ratto</i> <i>rattisu</i>

Instead of the forms of the instr sing in *iya*, *ya* occurs, corresponding to Sanskrit This unites with the preceding consonant, and palatalizes the same arbitrarily

matjā santya for *matiya santiya*

jaccu nāja for *jatiya nadiya*

A palatalization occurs in conjunction with other forms

The paradigm of *nadī* 'river' will show the declension

SINGULAR

PLURAL

Nom	<i>nadī</i>	<i>nad yō</i> * <i>najjō</i> * <i>nadī</i>
Voc	<i>nadī</i>	<i>na liyō</i> * <i>najjō</i> * <i>nadī</i>
Acc	<i>nadim</i>	<i>nadī</i> * <i>nadiyō</i> ‡ <i>naje</i>
Instr	<i>nad ya</i> <i>nadya</i> <i>najjā</i>	<i>nadibhi</i> <i>nadihi</i> * <i>najjō</i>

	SINGULAR			PLURAL
Dat	nadiyā	nadyā	nayā	na tinam
Abl	"	"	"	nadibhi nadihī
Gen	"	"	"	nadinam
Loc	nadiyam	nadyā	nayam	nadisu

The loc sing of *Bāranasī* is given as *Bāranasīm* *itthi, thī* 'a woman,' corresponding to Skr *strī*, shows the following forms

	SINGULAR		PLURAL	
Nom	<i>itthī</i>	<i>thī</i>	<i>itthīyo</i>	<i>thīyo</i> * <i>itthī</i>
Voc	<i>itthī</i>	<i>thī</i>	<i>itthīyo</i>	<i>thīyo</i> * <i>itthī</i>
Acc	<i>itthim</i>	<i>itthiyam</i>	<i>itthi</i>	* <i>itthīyo</i>
Instr	<i>itthiyā</i>	<i>thiyam</i>	<i>itthibhi</i>	<i>itthihī</i>
Dat	<i>itthiyā</i>	<i>thiyam</i>	<i>itthinam</i>	<i>thīnam</i>
Abl	<i>itthiyā</i>	<i>thiyam</i>	<i>itthibhi</i>	<i>itthihī</i>
Gen	<i>itthiyā</i>	<i>thiyam</i>	<i>itthinam</i>	<i>thīnam</i>
Loc	<i>itthiyam</i>	<i>itthiya</i>	<i>itthisu</i>	<i>thīsu</i>

DECLENSION IN *u*- *Bhikkhu*

	SINGULAR	PLURAL
Nom	<i>bhikkhu</i>	<i>bhikkhāro</i> * <i>bhikkhu</i>
Voc	<i>bhikkhu</i>	<i>bhikkhāro</i> <i>bhikkhare</i>
Acc	<i>bhikkhum</i>	* <i>bhikkhu</i>
Instr	<i>bhikkhuna</i>	<i>bhikkhu</i> * <i>bhikkhāro</i>
Dat	* <i>bhikkhuno</i>	<i>bhikkhuhī</i> <i>bhikkhubhi</i>
Abl	<i>bhikkhuno</i> * <i>bhikkhussa</i> † <i>bhikkhusma</i>	<i>bhikkhunam</i>
Gen	† <i>bhikkhumha</i>	<i>bhikkhubhi</i> <i>bhikkhuhī</i>
Loc	<i>bhikkhuno</i> * <i>bhikkhussa</i> † <i>bhikkhumhi</i>	<i>bhikkhunam</i>
	† <i>bhikkhusmim</i>	<i>bhikkhusu</i> <i>bhikkhusu</i>

We have in adverbial use the gen sing *hetu* and *hetu* from *hetu*

The influence of other declensions we find in such forms as nom plur of *jantu* and *hetu* *jantuyo jantuno*, *hetuyo hetuno*

Masculines in *u* agree with those in *u*, showing the long *ū* in the nom loc acc plur. In those forms we have also formations according to other declensions, e g

sabbāññu *sabbāññuno*
abhibhū *abhibhuno* *abhibhuno*

NEUTERS in *u* form their nom acc plur either in *ū* or *um*. The form of the acc sing in *m* is also used for the nominative

FEMININES IN *ū**Jambu*

SINGULAR		PLURAL	
Nom	<i>jambū</i>	<i>jambūyo</i>	* <i>jambu</i>
Voc	<i>jambū</i>	<i>jambūyo</i>	* <i>jambu</i>
Acc	<i>jambum</i>	<i>jambu</i>	* <i>jambuyo</i>
Instr	<i>jambuyā</i>	<i>jambūbhi</i>	<i>jambūhi</i>
Dat	<i>jambuya</i>	<i>jambunam</i>	
Abl	<i>jambuya</i>	<i>jambubhi</i>	<i>jambuhi</i>
Gen	<i>jambuyā</i>	<i>jambunam</i>	
Loc	<i>jambuyam jambuya</i>	<i>jambūsu</i>	

The loc of *bhū* is *bhūṛi* adverbially used

Of crude forms ending in Sanskrit in diphthongs we find only *go* 'a cow'

SINGULAR		PLURAL	
Nom	<i>go</i>	<i>gāṛo</i>	
Voc	<i>go</i>	<i>gāṛo</i>	
Acc	<i>gam</i> * <i>gāram</i> * <i>garum</i> * <i>garām</i>	* <i>gāro</i>	
Instr	† <i>gāṛā</i> * <i>gāṛēna</i>	<i>gobhi</i> <i>gohi</i>	
Dat	<i>gāṛassa</i>	<i>gāram</i> * <i>gunnam</i> * <i>gonam</i>	
Abl	<i>gāṛa</i> † <i>gāṛasmā</i> † <i>gāṛāmha</i>	<i>gobhi</i> <i>gohi</i>	
Gen	* <i>gāṛassa</i>	<i>gāram</i> * <i>gunnam</i> * <i>gonam</i>	
Loc	<i>gāṛe</i> † <i>gāṛāmhi</i> † <i>gāṛasmim</i>	<i>gosu</i> * <i>gāṛesu</i>	

The influence of the acc sing has effected a transition of the diphthongal conjugation in other declensions, e.g. acc sing Skr *ṛyam* from *rai*, Pali *rayo* 'wealth', acc sing Skr *nāvam* from *nau*, Pali *nāva* 'a ship'

II STEMS IN CONSONANTS

STEMS IN *ar*, SKR *R**Sattha* 'teacher'

SINGULAR		PLURAL
Nom	<i>sattl a</i>	* <i>sattharo</i>
Voc	<i>sattl a sattha</i>	<i>sattl aro</i>

	SINGULAR	PLURAL
Acc	<i>sattharam</i>	<i>satthare</i> * <i>satthāro</i>
Instr	<i>satthara</i> * <i>satthuna</i> * <i>satthara</i>	<i>sattharebhi</i> <i>sattharehi</i>
Dat	<i>satthu</i> * <i>satthussa</i> * <i>satthuno</i>	<i>satthanam</i> * <i>satthanam</i> * <i>sattharanam</i>
Abl	<i>satthara</i> <i>satthura</i>	<i>sattharebhi</i> * <i>sattharebhi</i>
Gen	<i>satthu</i> <i>satthussa</i>	<i>satthanam</i> * <i>sattharanam</i> * <i>satthanam</i>
Loc	<i>satthari</i>	<i>sattharesu</i> * <i>sattharesu</i>

With the declension of *satthu*, that of *pita* nearly agrees

	SINGULAR	PLURAL
Nom	<i>pita</i>	<i>pitaro</i>
Voc	<i>pita</i> <i>pita</i>	<i>pitaro</i>
Acc	<i>pitaram</i>	<i>pitare</i> * <i>pitaro</i>
Instr	<i>pitara</i> * <i>pituna</i>	<i>pitubhi</i> * <i>pituhi</i> <i>pitarebhi</i>
Dat	<i>pitū</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunnam</i> <i>pitunam</i> <i>pitanam</i> * <i>pitaranam</i>
Abl	<i>pitū</i> * <i>pitara</i>	<i>pitubhi</i> * <i>pituhi</i> * <i>pitarebhi</i> * <i>pitarehi</i>
Gen	<i>pitū</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunnam</i> <i>pitunam</i> <i>pitanam</i> * <i>pitānam</i>
Loc	<i>pitari</i>	<i>pitusu</i> * <i>pitusu</i> * <i>pitaresu</i>

Matu 'mother'

	SINGULAR	PLURAL
Nom	<i>mātā</i>	<i>mālaro</i>
Voc	<i>mata</i> * <i>mātā</i>	<i>malaro</i>
Acc	<i>mātānam</i>	<i>matare</i> * <i>mālaro</i>
Instr	<i>mā'arā</i> * <i>matuya</i> * <i>mātyā</i>	<i>matubhi</i> * <i>matubhi</i> * <i>mātarebhi</i>
Dat	<i>matu</i> * <i>matuya</i> * <i>mātya</i>	<i>matunam</i> * <i>matunam</i> <i>matanam</i> * <i>mataranam</i>
Abl	<i>matara</i> * <i>mātuya</i> * <i>matya</i>	<i>matubhi</i> * <i>matubhi</i> * <i>matarebhi</i>
Gen	<i>matu</i> * <i>mātuya</i> * <i>matya</i>	<i>matunam</i> * <i>matunam</i> <i>mātanam</i> * <i>mātaranam</i>
Loc	<i>matari</i> * <i>mātujam</i> <i>mat</i> <i>yam</i> * <i>matuja</i> * <i>mātyā</i>	<i>mātusu</i> * <i>mātusu</i> * <i>mātāresu</i>

As an appendix to the declension in *ar*, it will perhaps be best to give the declension of *sakha* 'a friend'

The word corresponds to the Skr *sakhi* which shows an irregular declension. The same irregularities we find also in Pāli, and besides this we find the influence of other declensions. The forms are not marked.

SINGULAR

Nom	<i>sakha</i>	
Voc	<i>sakhe sakhi sakhi sakha sakha</i>	
Acc	<i>sakharam sakhāyam sakhānam sakham</i>	
Instr	<i>sakhina</i>	
Dat	<i>sakhissa sakhino</i>	
Abl	<i>sakhina</i>	
Gen	<i>sakhissa sakhino</i>	
Loc	<i>sakhe</i>	

PLURAL

Nom	<i>sakhayo sakhino sakhano</i>	
Voc	<i>sakha jo sakhino sakhano</i>	
Acc	<i>sakhi sakhino sakhayo sakhano</i>	
Instr	<i>sakharehi sakharebhi sakhehi</i>	
Dat	<i>sakhi nam sakharanam</i>	
Abl	<i>sakharehi sakharebhi sakhehi</i>	
Gen	<i>sakhinam sakharanam sakhinam</i>	
Loc	<i>sakhharesu sakhesu</i>	

II STEMS IN NASALS

1) in *an*

Atta 'self'

SINGULAR

Nom	<i>atta</i>			<i>attano</i>	
Voc	<i>atta</i>	* <i>attā</i>		<i>attano</i>	
Acc	<i>attanam</i>	* <i>attanam</i>	* <i>attam</i>	<i>attano</i>	* <i>attāno</i>
Instr	<i>attanā</i>	* <i>attena</i>		* <i>attanebhi</i>	* <i>attebhi</i>
Dat	<i>attano</i>			<i>attanaṃ</i>	* <i>attānam</i>
Abl	<i>attanā</i>	† <i>attasmā</i>		* <i>attanebhi</i>	* <i>attebhi</i>
Gen	<i>attano</i>			<i>attanam</i>	* <i>attānam</i>
Loc	<i>attanaṃ</i>	† <i>attasmin</i>	<i>attamhi</i>	<i>attanesu</i>	

The form *atuma* is of comparatively rare occurrence We
 find Acc sing *atumanam*
 Nom acc plur *atumano*
 Gen and dat plur *atumanam*

Brahman

	SINGULAR		PLURAL	
Nom	<i>bī ahma</i>		<i>bī ahmano</i>	
Voc	<i>brahme</i>		<i>brahmano</i>	
Acc	<i>brahmanam</i>	* <i>brahmam</i>	<i>brahmano</i>	* <i>brahmano</i>
Instr	<i>bī ahmuna</i>	<i>bī ahmana</i>	* <i>brahmebhi</i>	
Dat	<i>brahmuno</i>	* <i>bī ahmassa</i>	<i>bī ahmunam</i>	* <i>brahmanam</i>
Abl	<i>brahmuna</i>	<i>brahmana</i>	<i>bī ahmebhi</i>	
	† <i>brahmasma</i>			
Gen	<i>bī ahmuno</i>	* <i>brahmassa</i>	<i>brahmunam</i>	* <i>brahmanam</i>
Loc	<i>brahmuni</i>	<i>brahmani</i>	* <i>bī ahmesu</i>	
	† <i>brahmasmim</i>			

Rajan 'king'

	SINGULAR			PLURAL		
Nom	<i>raja</i>			<i>rajano</i>		
Voc	<i>ī āja</i>	* <i>ī āja</i>		<i>ī ajano</i>		
Acc	<i>rajanam</i>	* <i>rajam</i>		<i>rājano</i>	* <i>ī ajano</i>	
Instr	<i>rañña</i>	<i>ī ajina</i>	* <i>ī ajena</i>	<i>rājubhi</i>	* <i>rajubhi</i>	* <i>ī ajebhi</i>
Dat	<i>ī añño</i>	<i>ī ajino</i>	* <i>rājassa</i>	<i>ī aññam</i>	<i>ī ajunam</i>	* <i>rajanam</i>
Abl	<i>rañña</i>	† <i>ī ajamha</i>		<i>rajubhi</i>	* <i>ī ajubhi</i>	* <i>rajebhi</i>
Gen	<i>ī añño</i>	<i>rajino</i>	<i>rajassa</i>	<i>rañnam</i>	<i>rājunam</i>	* <i>rajanam</i>
Loc	<i>rājini</i>	<i>ī añni</i>	* <i>raññe</i>	<i>rajusu</i>	* <i>rajusu</i>	* <i>rajesu</i>

Yutan 'young'

	SINGULAR				
Nom	<i>yui ā</i>				
Voc	<i>yui a</i>	<i>yui a</i>	* <i>yui ana</i>		* <i>yutanā</i>
Acc	<i>yui anam</i>	* <i>yui am</i>			
Instr	† <i>yui na</i>	* <i>yui ana</i>	* <i>yui ena</i>		* <i>yui anena</i>
Dat	† <i>yui no</i>	* <i>yui unassa</i>	* <i>yui assa</i>		
Abl	† <i>yui no</i>	* <i>yutanā</i>	† <i>yui anasma</i>		
Gen	† <i>yui no</i>	* <i>yui assa</i>	* <i>yui anassa</i>		
Loc	<i>yui re</i>	<i>yui i</i>	† <i>yui amhi</i>		† <i>yui asmim</i>
	<i>yui ane</i>	† <i>yui anasmim</i>			

	PLURAL		
Nom	<i>yuiāno</i>	* <i>yutana</i>	
Voc	<i>yuiānā</i>		
Acc	<i>yuve</i>	* <i>yuiāno</i>	* <i>yutana</i>
Instr	<i>yuiānehī</i>	<i>yurehī</i>	
Dat	<i>yuiānanam</i>	<i>yuiānam</i>	
Abl	<i>yurānehī</i>	<i>yurehī</i>	
Gen	<i>yurānanam</i>	<i>yutānam</i>	
Loc	<i>yutānesu</i>	<i>yutāsu</i>	<i>yutēsu</i>

Sa 'dog'

SINGULAR			PLURAL	
Nom	<i>sa</i>		<i>sano</i>	* <i>sa</i>
Voc	<i>sa</i>		<i>sano</i>	<i>sa</i>
Acc	<i>sanam</i>	* <i>sam</i>	<i>sano</i>	* <i>sāno</i> * <i>sa</i> * <i>se</i>
Instr	<i>suna</i>	<i>sanā</i>	* <i>senā</i>	<i>sabhī</i>
Dat	* <i>saya</i>	* <i>sassa</i>		<i>sandm</i>
Abl	<i>sa</i>	† <i>sasma</i>	† <i>samha</i>	<i>sabhī</i>
Gen	* <i>sassa</i>			<i>sanam</i>
Loc	<i>se</i>	† <i>sasmim</i>	† <i>samhi</i>	<i>sasu</i>

Besides this, the following forms occur, and are declined as if belonging to the first declension

sono suno siano and *suiāno* The fem is *soni*

Puma [puman]

	SINGULAR			PLURAL	
Nom	<i>puma</i>			<i>pumāno</i>	
Voc	<i>pūmam</i>	<i>pumā</i>		<i>pumano</i>	
Acc	<i>pumanam</i>	* <i>pumam</i>		<i>pumune</i>	<i>pumaio</i>
Instr	<i>pumuna</i>	* <i>pumana</i>	* <i>pumenā</i>	<i>pumanehī</i>	
Dat	<i>pumuno</i>	* <i>pumassa</i>		<i>pumānam</i>	
Abl	<i>pumuna</i>			<i>pamūnehī</i>	
Gen	<i>pumuno</i>	* <i>pumassa</i>		<i>pumānam</i>	
Loc	<i>pumane</i>	* <i>pume</i>		<i>pumasu</i>	<i>pumesu</i>

These paradigms have been given to show the way in which the *an* stems are treated. We find several instances where, according to what was said in the introduction, a

word has only preserved a few traces of its belonging to this class

Besides the regular forms of the *a* declension of *hammam*, we find the instr sing *hammuna kammana*, the gen sing *hammuno*, and the loc *hammani*

In several instances forms of the *an* declension are in adverbial use only

2) DECLENSION OF STEMS IN *mant ant*.

	SINGULAR MASC		SINGULAR NEUT
Nom	<i>gunara</i>	* <i>gunaranto</i>	<i>gunaram</i>
Voc	<i>gunaram</i>	* <i>gunara</i> * <i>gunara</i>	
Acc	<i>gunarantam</i>	* <i>gunaram</i>	<i>gunaram</i>
Instr	<i>gunarata</i>	* <i>gunarantena</i>	
Dat	<i>gunarato</i>	* <i>gunarantassa</i>	<i>gunarassa</i>
Abl	<i>gunarata</i>		
Gen	<i>gunarato</i>	* <i>gunarantassa</i>	<i>gunarassa</i>
Loc	<i>gunarati</i>	* <i>gunarante</i>	† <i>gunarantasmim</i> † <i>gunarantamhi</i>
PLURAL			
Nom	}	<i>gunaranto</i> * <i>gunaranta</i>	<i>gunaranti</i> <i>gunarantani</i>
Voc			
Acc		* <i>gunarante</i>	<i>gunaranti</i> <i>gunarantani</i>
Instr		<i>gunarantebhi</i> * <i>gunarantehi</i>	
Dat		<i>gunaratam</i> * <i>gunarantanam</i>	
Abl		* <i>gunarantebhi</i>	
Gen		<i>gunaratam</i> * <i>gunarantanam</i>	
Loc		<i>gunarantesu</i>	

The corresponding feminine is made by adding *i* to either the strong or weak form *gunaranti* or *gunarati*. It is then declined like a form *i*:

The participles in *ant* are declined like those in *mant*, with the exception of the nom sing case, which is *gaccham* or **gacchanto*. Compare further

Nom sing *arialā* and *araham* 'venerable'
ma/a *ma/am* **mahanto* 'great'

Santo P P to *atthi* 'to be'

shows the following forms

	SINGULAR		PLURAL
Nom	<i>santo</i>		<i>santo</i>
Acc	<i>santam</i>		<i>sante</i>
Instr	<i>sata</i>	* <i>santena</i>	Instr and Abl <i>sabbhi</i> * <i>santehi</i>
Gen and Dat	<i>sato</i>	<i>santassa</i>	<i>satam</i>
Loc	<i>sati</i>		

Bharam

SINGULAR

Voc	<i>bho</i>	<i>bhonta</i>	
Acc	<i>bharantam</i>	<i>bhotam</i>	
Instr	<i>bharatā</i>	<i>bhota</i>	<i>bharantena</i>
Gen and Dat	<i>bharato</i>	<i>bhoto</i>	<i>bharantassa</i>
Abl	<i>bharata</i>	<i>bhotā</i>	

PLURAL

Nom	<i>bharanto</i>	<i>bhonto</i>	<i>bharanta</i>
Voc	<i>bharanto</i>	<i>bhonto</i>	<i>bhante</i>
Acc	<i>bharante</i>	<i>bhonte</i>	

The fem appears under the forms of

bharatī bharantī bhotī Fem nom plur *bhotīyo*

3) STEMS IN *in*

In this declension several stems have been combined in one system

	SINGULAR		PLURAL
Nom	* <i>dandī</i>		<i>dandino</i> * <i>dandī</i>
Voc	<i>dandī</i>		<i>dandino</i> * <i>dandī</i>
Acc	<i>dandinam dandin</i>		* <i>dandino</i> <i>dandī</i>
Instr	<i>dandina</i> * <i>dandina</i>		<i>dandibhi</i> * <i>dandibhi</i>
Dat	<i>dandino</i> * <i>dandino</i>	* <i>dandissa</i>	<i>dandinam</i> * <i>dandinam</i>
Abl	<i>dandina</i> † <i>dandisma</i>	† <i>dandinha</i>	<i>dandibhi</i> * <i>dandihī</i>
Gen	<i>dandino</i> * <i>dandino</i>	* <i>dandissa</i>	<i>dandinari</i> * <i>dandinam</i>
Loc	<i>dandini</i> * <i>dandini</i>	† <i>dandinhi</i>	<i>dandisu</i> * <i>dandisu</i>

The short vowel in the oblique cases of the plural appears

optionally in verses, the forms with long vowels are the more frequent

Notice nom plur *dīpiyo*, from *dīpi* 'a panther'

The word *atthi* 'a bone' corresponding to Skr *asthan* and *asthi* shows the following forms

		SINGULAR		PLURAL	
Nom	<i>atthi</i>	* <i>atthim</i>		<i>atthini</i>	<i>atthi</i>
Voc	<i>atthi</i>	* <i>atthim</i>		<i>atthini</i>	<i>atthi</i>
Acc	<i>atthi</i>	* <i>atthim</i>		<i>atthini</i>	<i>atthi</i>
Instr	<i>atthi na</i>			<i>atthibhi</i>	<i>atthihi</i>
Dat	* <i>atthino</i>	* <i>atthissa</i>		<i>atthinam</i>	
Abl	<i>atthina</i>	† <i>atthimha</i>	† <i>atthisma</i>	<i>atthibhi</i>	<i>atthihi</i>
Gen	* <i>atthino</i>	* <i>atthisso</i>		<i>atthinam</i>	
Loc	<i>atthini</i>	† <i>atthimhi</i>	<i>atthissim</i>	<i>atthisu</i>	

NEUTERS IN *as* AND *us*

Mano (*manas*)

	SINGULAR		
Nom	<i>mano</i>	* <i>manam</i>	
Voc	<i>mano</i>	* <i>manam</i>	
Acc	<i>mano</i>	* <i>manasam</i>	* <i>manam</i>
Instr	<i>manasa</i>	* <i>marena</i>	
Dat	<i>manaso</i>	* <i>manassa</i>	
Abl	<i>manasa</i>	* <i>maṇḍ</i>	† <i>manamha</i>
Gen	<i>manaso</i>	* <i>manassa</i>	
Loc	<i>manasi</i>	* <i>mane</i>	

The pl follows entirely the declension in *a* masc and neut
 From *thano* 'strength' instr *thamasā* and gen *thamaso*,
 by the side of *thamuna* and *thannuno* respectively, from *tapo*
 'religious austerity' instr *tapasa* and *tapena*

The comparative in *yo* and *yyo* is declined like *mano*

Nom sing m f and n *sejyo* gen *seyyaso*

NEUTERS IN *us*

Āyu 'life'

	SINGULAR		PLURAL	
Nom	<i>āyu</i>	* <i>ājum</i>	<i>ājuni</i>	* <i>āju</i>
Voc	<i>āyu</i>	* <i>ājuni</i>	<i>ājuni</i>	* <i>āju</i>

	SINGULAR		PLURAL	
Acc	<i>ayu</i>	* <i>ayum</i>	<i>ayun</i>	* <i>āyu</i>
Instr	<i>ayusā</i>	* <i>ayunā</i>	* <i>ayuh</i>	
Dat	* <i>ayussa</i>	* <i>ayuno</i>	* <i>ayunam</i>	‡ <i>ayusam</i>
Abl	<i>āyusa</i>	* <i>āyunā</i>	* <i>ayuh</i>	
Gen	* <i>ayussa</i>	* <i>ayuno</i>	<i>ayunam</i>	‡ <i>ayusam</i>
Loc	<i>ayus</i>	* <i>ayun</i>	* <i>ayusu</i>	

For the different endings of the ablative sing *to* can be substituted. This is added to the weakest form *pīto* abl of *pīta* 'father'. *bh* is interchangeable with *h* in the suffixes of the abl and instr plur.

§ 18 COMPARISON

The suffixes which are used to denote the comparative and superlative value of an adjective are

tara iyo and *tama ittha*

e g *papataro* or *papiyo* *papatamo* and *papittho*

It cannot be said that these suffixes denote a comparative and superlative meaning. They have mostly an intensive value. This intensive value is shown when the two suffixes are united and made one.

itthatara as in e g *papitthataro*

The suffix *issika* is used promiscuously with *tara* and *tama*.

There are some words with the suffixes *iya* and *ittha*, which are attached to other adjectives from a different root, e g

<i>euddho</i> 'old'	<i>jeyyo</i>	<i>jettho</i>
<i>pasattho</i> 'excellent'	<i>seyyo</i>	<i>settho</i>
<i>antiko</i> 'near'	<i>nediyo</i>	<i>nedittho</i>
<i>balho</i> 'strong'	<i>sadhiyo</i>	<i>sadhittho</i>
<i>appo</i> 'small'	<i>lamiyo</i>	<i>lanittho</i>
<i>yua</i> 'young' }		

The themes in *iāt* and *mat* drop of course this termination before affixing *iyo ittho*

<i>gunarā</i> 'excellent'	<i>guniyo</i>	<i>gunittho</i>
<i>satuma</i> 'thoughtful'	<i>satiyo</i>	<i>satittho</i>
<i>dhittima</i> 'courageous'	<i>dhitiyo</i>	<i>dhutittho</i>
<i>ruparā</i> 'beautiful'	<i>rupiyo</i>	<i>rupittho</i>

II DECLENSION OF PRONOUNS

1) PERSONAL PRONOUNS

1st Person

	SINGULAR			PLURAL	
Nom	<i>aham</i>			<i>mayam amhe</i>	
Acc	<i>mam mamam</i>			<i>amhe amhakam</i>	
Instr	<i>maya</i>			<i>amhehi</i>	
Dat	<i>mayham mama mamam</i>			<i>amham amhalam asma</i>	
	<i>amham</i>			<i>lam</i>	
Abl	<i>maya</i>			<i>amhehi asma</i>	
Gen	<i>mama mayham mamam</i>			<i>amham amhalam asma-</i>	
	<i>amham</i>			<i>lam</i>	
Loc	<i>mayi</i>			<i>amhesu asmasu</i>	

Enclitic forms are

me for the instr dat and gen sing

no for the acc dat and gen plur

2nd Person

	SINGULAR			PLURAL	
Nom	<i>tiam turam tam</i>			<i>tumhe</i>	
Acc	<i>tiam tuvam tam</i>		<i>tavam</i>	<i>tumhe tumhakam</i>	
Instr	<i>traya taya</i>			<i>tumhehi</i>	
Dat	<i>tuyham tara</i>		<i>tumham taram</i>	<i>tumham tumhakam</i>	
Abl	<i>traya tayā ta</i>			<i>tumhehi</i>	
Gen	<i>tuyham tara</i>		<i>tumham taram</i>	<i>tumham tumhalam</i>	
Loc	<i>tiayi tayi</i>			<i>tumhesu</i>	

Enclitic forms are

te for the instr dat and gen sing, and

vo for the acc dat and gen plur

PRONOUN OF THE 3RD PERSON

	Masc and Neut	SINGULAR	Fem
Nom	<i>so sa</i>	<i>tam (tad)</i>	<i>sā</i>
Acc	<i>ta i</i>	<i>tam (tad)</i>	<i>tam</i>
Instr	<i>tena</i>		<i>ta ja</i>

SINGULAR

	Masc and Neut		Fem.
Dat	<i>tassa assa</i>	<i>tīya tassā tassayā tissā</i> <i>tissayā assā</i>	
Abl	<i>tasmā tamhā asma amhā</i>	<i>tāya</i>	
Gen	<i>tassa assa</i>	<i>tāya tassā tassajā tissā</i> <i>tissayā assa</i>	
Loc	<i>tasmim tamhi asmim</i>	<i>tāyam tassam tissam assam</i>	

PLURAL

	Masc and Neut		Fem
Nom	<i>te tāni</i>	<i>tā</i>	<i>tāyo</i>
Acc	<i>te tāni</i>	<i>tā</i>	<i>tāyo</i>
Instr	<i>tehi</i>	<i>tahi</i>	
Dat	<i>tesam tesānam</i>	<i>tusam tusanam</i>	
Abl	<i>tehi</i>	<i>tahi</i>	
Gen	<i>tesam tesanam</i>	<i>tāsam tasanam</i>	
Loc	<i>tesu</i>	<i>tasu</i>	

In all the oblique cases of the sing masc and fem, and in all cases of the neuter sing and plur and of the masc and fem plur, forms beginning with *n* can be substituted

It is sometimes added pleonastically to the pronouns *aham* and *tram*, as are also all the demonstrative pronouns. It stands also and must be translated so sometimes for the definite article

Many of the oblique cases are used adverbially, especially *tasma* and *tena*

The oblique cases of *atta*, *ātuma* can be used reflexively in place of the three personal pronouns

attano asane yera attanam dassesi 'showed himself too in his own seat' *rakhi itum sakam attanam* 'to save his own life'

2) DEMONSTRATIVE PRONOUNS

1) *Eso esa etari* (*etad*) 'this' declined like *so sa sarī*

2) *ayam* 'this' used adjectively and substantively

SINGULAR

	Masc and Neut.		Fem
Nom	<i>ayam idam</i>	<i>imam</i>	<i>ayam</i>
Acc	<i>ima n idam</i>		<i>imam</i>

SINGULAR

	Masc and Neut			Fem	
Instr	<i>anena</i>	<i>imīna</i>	<i>amīna</i>	<i>imāya</i>	
Dat	<i>assa</i>	<i>imassa</i>		<i>assa assaya imissa imissa-</i> <i>ya imāya</i>	
Abl	<i>asma</i>	<i>imasma</i>	<i>imamha</i>	<i>imāya</i>	
Gen	<i>assa</i>	<i>imassa</i>		like dat.	
Loc	<i>asnum</i>	<i>imasmim</i>	<i>imamhi</i>	<i>assam imissam imayam</i>	

PLURAL

	Masc and Neut			Fem	
Nom	<i>ime</i>	<i>imani</i>		<i>ima</i>	<i>imayo</i>
Acc	<i>ime</i>	<i>imani</i>		<i>ima</i>	<i>imayo</i>
Instr	<i>ehi</i>	<i>imehi</i>		<i>imahi</i>	<i>imabhi</i>
Dat	<i>esam</i>	<i>esanam imesam imesanam</i>		<i>imasam</i>	<i>imasanam</i>
Abl	<i>ehi</i>	<i>emehi</i>		<i>imahi</i>	
Gen	<i>esam</i>	<i>esanam imesam imesanam</i>		<i>imasam</i>	<i>imasanam</i>
Loc	<i>esu</i>	<i>imesu</i>		<i>imasu</i>	

Amu

SINGULAR

	Masc and Neut			Fem	
Nom	<i>asu</i>	<i>adum</i>		<i>asu</i>	
Acc	<i>amum</i>	<i>adum</i>		<i>amum</i>	
Instr	<i>amunā</i>			<i>amuya</i>	
Dat	<i>amussa</i>	<i>adussa</i>		<i>amussa</i>	<i>amuya</i>
Abl	<i>amusma</i>	<i>amunha</i>		<i>amuya</i>	
Gen	<i>amussa</i>	<i>adussa</i>		<i>amussa</i>	<i>amuya</i>
Loc	<i>amumhi</i>	<i>amusmim</i>		<i>amussam</i>	<i>amuyam</i>

PLURAL

	Masc and Fem		Neut	
Nom	<i>amu</i>	<i>amuyo</i>	<i>amu</i>	<i>amuni</i>
Acc	<i>amu</i>	<i>amuyo</i>	<i>amu</i>	<i>amuni</i>
Instr		<i>amubhi</i>	<i>amuhī</i>	
Dat		<i>amusam</i>	<i>amusanam</i>	
Abl		<i>amubhi</i>	<i>amuhī</i>	
Gen		<i>amusam</i>	<i>amusanām</i>	
Loc			<i>amusu</i>	

A defective pronominal stem is *ena*. It occurs in the acc of all numbers *enam*, and the instr sing masc *enena*, and fem *enaya*.

3) RELATIVE PRONOUN

SINGULAR				
	Masc and Neut		Fem	
Nom	<i>yo</i>	<i>yam (yad)</i>	<i>ya</i>	
Acc	<i>yam</i>	<i>yam</i>	<i>yam</i>	
Instr	<i>yena</i>		<i>yāya</i>	
Dat	<i>yāssa</i>		<i>yassa</i>	<i>yaya</i>
Abl	<i>yasmā</i>	<i>yamhā</i>	<i>yaya</i>	
Gen	<i>yassa</i>		<i>yassa</i>	<i>yaya</i>
Loc	<i>yasnum</i>	<i>yamhi</i>	<i>yassani</i>	<i>yayam</i>

PLURAL				
	Masc and Neut		Fem	
Nom	<i>ye</i>	<i>yani</i>	<i>ya</i>	<i>yayo</i>
Acc	<i>ye</i>	<i>yani</i>	<i>ya</i>	<i>yājo</i>
Instr	<i>yehi</i>		<i>yahi</i>	
Dat	<i>yesam</i>		<i>yasari</i>	
Abl	<i>yehi</i>		<i>yāhi</i>	
Gen	<i>yesam</i>		<i>yasam</i>	
Loc	<i>yesu</i>		<i>yasu</i>	

so, *ayam* and *eso*, along with the personal pronouns, are sometimes used in conjunction with *yo* for greater emphasis

In adverbial use we find the acc sing neut *yam*, the instr *yena*, the abl *yasma*, and the loc *yasnum*

4) INTERROGATIVE PRONOUN

Masc *ko*, neut *kim*, fem *kā*, is declined like *yo*

In the dat and gen masc and neut sing *kissa* by the side of *lassa*, and in the loc *kisnum kimhi* by the side of *lasnum lamhi*. The gen sing n *kissa*, instr *kena* and *kasma*, are used adverbially

5) INDEFINITE PRONOUNS

In affixing *ci* (for *cud*) *api* and *cana* to the interrogative pronoun, the indefinites are formed

SINGULAR				
	Masc and Neut		Fem	
Nom	<i>koci</i>	<i>laci</i>	<i>kaci</i>	
Acc	<i>laci</i>			

* SINGULAR

Masc. and Neut

Instr *kenaci*Dat. *kassaci*Abl. *kasmaci*Gen. *kassaci*Loc. *kasmici* *kismici*

PLURAL

Masc and Fem

keci

Neut

kanici

sayam 'self, oneself,' and *tumo* corresponding to Skr. *tmanā*, are used as emphatic pronouns with all cases.

§ 19. PRONOMINAL DERIVATIVES.

From pronominal stems derivatives are formed, which have the character of pronominal adjectives. Thus:

madiyo 'mine,' *mamālo* 'mine,' √mad; *amhadiyo* 'our,' √amhad; and in combination with *diso* and *di*, interchangeable with the form *riso*, standing for Skr. *drç*, we find *mādiso* 'like me,' *etadisō* 'like that,' *idiso* and *idī* 'like this,' *hīdiso* and *hīdī* 'like what?'

From the stems:

ta *ka* *ya* are formed the adjectives

tati *kati* *yati*, with the meaning of, respectively, 'so many,' 'how many,' and 'as many.'

From

ya *ka*, with the suffixes *tara* *tama*, we find *yataro* *yatamo* 'which,' and *kataro* *katamo* 'what, which?' and from *i*: *itaro* 'other, different.'

A great many derivatives of pronouns are used adverbially. They will be noticed hereafter.

A number of adjectives are inflected according to the pronominal declension.

Such words are, e g

añño aññataro aññatamo 'certain'; *kataro katamo* 'which'; *yataro yatamo* 'which?'; *itaro* 'other'; *uttaro uttamo*

'higher', *adharo* 'inferior', *ubhayo* 'both', *aparo paro* 'other', *dakkhino* 'right', *pubbo* 'former', *tisso* 'all', and *sabbo* 'all, every.'

Some few of these words form their cases also according to the nominal declension

§ 20 NUMERALS

CARDINALS

- 1 *eko eka ekam*
- 2 *dve dure ubho* (for all 3 genders)
- 3 *tayo tisso tini*
- 4 *catturo (catuzo) catasso cattari*
- 5 *pañca*
- 6 *cha (chal)*
- 7 *satta*
- 8 *attha*
- 9 *naiā*
- 10 *dasa*
- 11 *ekarasa ekādasā*
- 12 *barasa dvadasa*
- 13 *tedasa terasa telasa*
- 14 *catuddasa cuddasa coddasa*
- 15 *pañcadasa pannarasa pannarasa*
- 16 *solasa soḷasa*
- 17 *sattadasa sattarasa*
- 18 *atthadasa attharasa*
- 19 *ekūnarīsati ekūnarīsam*
- 20 *īsati īsam*
- 21 *ekarīsati ekarīsam*
- 22 *dvārīsati dvārīsati*
- 23 *terīsati*
- 24 *catuārīsati*
- 25 *pañcarīsati*
- 26 *chabbīsati*
- 27 *sattarīsati sattarīsati*
- 28 *attharīsam*

CARDINALS

29	<i>ekunatimsam ekunatimsati</i>
30	<i>timsa timsati</i>
31	<i>ekatimsa</i>
32	<i>diattimsa</i>
40	<i>cattahsam cattarīsam</i> <i>tahsam tahsa</i>
50	<i>paññasa paññasam pannasa</i>
60	<i>satti</i>
70	<i>sattati</i>
80	<i>asati</i>
90	<i>navati</i>
100	<i>satam</i>
200	<i>dasatam diasatam</i>
1,000	<i>sahassam</i>
10,000	<i>dasasahassam nahutam</i>
100,000	<i>satasahassam lakham</i>
1,000,000	<i>dasasatasahassam</i>
100,000,000	<i>loti</i>

From *loti* upwards each succeeding numeral is ten million times the preceding one. After the combination with *loti*, *paḷoti*, *lotippaḷoti* and *nahutam*, *ninnahutam*, *alakkhoṇi* and *bindu*, the succeeding numerals are neuters in *am*. The last numeral given is *asankheyyam* = 10,000,000²⁰

In combination with *una* 'deficient, less,' the *cha* is in some instances omitted, as *unasattasatam* '699'

addhiko 'exceeding, surpassing,' is used sometimes to denote the higher number, e.g. *sattadhūārīsa* '27,' i.e. 7 exceeding 20, *atthasādhikam dīśatam* '218'

The following forms of numerals ought to be noticed

25	<i>pañnarīsati</i>	<i>pañcarīsati</i>
44	<i>cuttahsam</i>	<i>cattahsam</i>
56	<i>chappaññasa</i>	
84	<i>cullasati</i>	<i>caturāsīti</i>

Fractionals are

addho addho '½', *dīyaddho dīcaddho*, '1½', *addhateyyo addhateyyo* '2½', *addhaddho* '3½'

Other combinations with *a lldho* are frequent, e.g. *dasaddhasata* '500', *allhateelasasata* '1250'

catutthamso ' $\frac{1}{4}$ '

For the other fractionals the ordinals are used.

To form the multiplicatives *khattum* is used *ekakkhattum* 'once,' *solasakkhattum* '16 times'

To form adverbs from numerals the suffixes *dha* and *sa* are used

ekadhā 'in one way', *ekasa* 'one by one'

Adjectives are formed with the suffixes *ridho*, *guno* and *angiko*
attharidho 'eightfold', *navaridho* 'ninefold', *sattaguno*
 'sevenfold', *atthangiko* 'eightfold', *pañcangiko* 'fivefold'

DECLENSION OF THE CARDINALS

	<i>eka</i>		
	Masc and Neut		Fem
Nom	<i>eko</i>	<i>ekam</i>	<i>eka</i>
Voc	<i>eka</i>	<i>eka</i>	<i>ekē</i>
Acc	<i>ekam</i>	<i>ekam</i>	<i>ekam</i>
Instr		<i>ekena</i>	<i>ekaya</i>
Dat		<i>ekassa</i>	<i>ekissa</i>
Abl	<i>ekasma</i>	<i>ekamha</i>	<i>ekaya</i>
Gen		<i>ekassa</i>	<i>ekissa</i>
Loc	<i>ekasmiṃ</i>	<i>ekamhi</i>	<i>ekissam</i> <i>ekayam</i>

The plur *ekē* 'some,' follows the analogy of *sabba*

ubho

(For all three genders)

Nom	Acc	Voc	<i>ubho</i>	
Inst	Abl		<i>ubhoḥi</i>	<i>ubhehi</i>
Dat	Gen		<i>ubhinnaṃ</i>	
Loc			<i>ubhoṣu</i>	<i>ubhesu</i>

ubho is in form a dual corresponding to Skr *ubhau* The declension is very irregular

dve, dute

Nom	Voc	Acc	<i>dve</i>	<i>dute</i>
Instr	Abl		<i>dvehi</i>	<i>duibhi</i>
Dat	Gen		<i>dveṇṇaṃ</i>	<i>duvinnam</i>
Loc			<i>dveṣu</i>	

ti

	Masc and Neut		Fem
Nom	<i>tayo</i>	<i>tinu</i>	<i>tisso</i>
Acc	<i>tayo</i>	<i>tinu</i>	<i>tisso</i>
Instr Abl	<i>tihi</i>	<i>tibhi</i>	<i>tihi tibhi</i>
Dat Gen	<i>tinnam</i>	<i>tinnannam</i>	<i>tissannam tissam</i>
Loc	<i>tisu</i>	<i>tissu</i>	<i>tisu tissu</i>

catur

	Masc and Neut	Fem
Nom Voc Acc	<i>cattaro caturo cattuṃ</i>	<i>catasso</i>
Instr Abl	<i>catubbhi catuhi catubhi</i>	<i>catubbhi catubhi</i>
Dat Gen	<i>catunnam</i>	<i>catassannam</i>
Loc	<i>catusu catusu</i>	<i>catusu catusu</i>

pañca, cha

	Masc Fem Neut	Masc Fem Neut
Nom	<i>pañca</i>	<i>cha</i>
Instr Abl	<i>pañcahi</i>	<i>chahi</i>
Gen Dat	<i>pañcannam</i>	<i>channam</i>
Loc	<i>pañcasu</i>	<i>chasu</i>

All numerals ending in *a* are declined in like manner

The numerals in *i* are declined like the fem in *i*

loke ekasatthiyā arahantesu gātesu 'when there were 61 arhats in the world', *satthim arahatim aka* 'made sixty converts', *lenam atthasatthiyo* '68 cells'

The gen and dat of *issam*, *timsa*, *paññasa* are given respectively as *issaya*, *timsaya*, *paññasaya*

satam and the higher numerals are declined like neuters in *am*. In conjunction with nouns the following constructions are frequent —

1) With a noun in the gen plur *satam mulanam* 'a hundred roots', *accharanam sahasam* '1000 nymphs'

2) As last part of a compound *gathasatam* 'a hundred stanzas'

3) With a noun in the sing in comp *chachattāḷisasatam rassam atikkamma* 'after the lapse of 146 years'

4) As first part of a compound the whole in the plural *sahasajātulā* '1000 jatulas'

THE ORDINALS

The ordinals are formed from the cardinals by means of suffixes. They are declined like adjectives. The fem ends, with exception of the first four numerals which form their stems in a different way, in *i*, the neuter in *am*.

For the ordinal of one, *pathamo*, *pathamā*, *pathamam* is used.

From *dca* and *ti* we have *dutiyo* fem *dutiya*, neut *dutiyam*, *latiyo* fem *latiyā*, neut *latiyam*.

The cardinals for '4,' '5,' '6,' '7' form the ordinals by adding *tha* *catuttho*, *pañcatho*, *chattho*, *sattho*.

For '4' a form *turiyo* with the fem *turiya* occurs.

Besides the form in *tha* the suffix *ma* is added to form the ordinals, '5,' '6,' '7,' and onwards up to '99,' e.g. *pañcama* '5th', *dasama* '10th', *solasama* '16th', *ekunavisatima* '19th', *ekavīsatisatima* '21st', *timsatima* '30th', *sattthima* '60th'.

Besides these longer forms from 10 upwards, we find an ordinal made from the cardinal by the suffix *a* —

pañcarāsa '15th', *risa* '20th', *ekarisa* '21st', *terisa* '23rd', *ekunatisa* '29th', *timsa* '30th', *cattārisa* '40th', *paññasa* '50th', *sattha* '60th', *sattato* '70th', *asita* '80th', *naruta* '90th'.

The ordinal for 100 is *satama*, and with the fuller superlative suffix *satatama*, just as for 1000 *sahassama* and *sahassatama*.

The fem of some of the ordinals is used to designate the day of the month, e.g. —

pañcamī 'the fifth day of the half month'

ekadasi 'the eleventh day of the half month'

pañcadasi 'the fifteenth day of the half month'

§ 21 THE VERB

The native grammarians divide the verbs according to the manner in which the present and the tenses and modes which belong to the present system, viz imperfect, potential and imperative, are formed into seven classes. These are called from the verb which serves as prototype for the whole class.

1) *bhāṇādi*, i.e. 'bhū and the other verbs,' or 'having bhū at the beginning.'

2) *ṛudhādi*.

3) *dhādi*.

4) *sādi*.

5) *ḷiyādi*.

6) *taṇādi*.

7) *curatādi*.

FIRST CLASS: It consists of the following divisions:

1) The root ending in *i* or *u* is gunated, and *a* added: $\sqrt{bhū} bhāva$.

2) To the root ending in a consonant an *a* is added, e.g. $\sqrt{pac} + a = paca$ 'to cook'; further, \sqrt{tud} 'to gnaw'; \sqrt{nud} 'to remove'; \sqrt{likh} 'to write'; \sqrt{phus} 'to touch.'

3) To the root ending in a vowel, the personal endings are added without intervening vowel, e.g. $\sqrt{yā}$ 'to go.'

THE SECOND CLASS comprises those verbs in which a nasal is inserted before the final consonant of the root. The terminations are added with an intermediate *a* as in the first class: \sqrt{rudh} , *rundhati* 'to restrain.'

THE THIRD CLASS adds *ya* to the root. The phonetic rules regarding *y* are applied: \sqrt{div} , *dibbati* 'to play.'

THE FOURTH CLASS adds *ṇu ṇā ṇa* to the root: \sqrt{sunoti} *pāpunāti*.

THE FIFTH CLASS adds *nā* to the root which ends in a vowel: $\sqrt{liṇāti}$ 'to buy'; $\sqrt{dhunāti}$ 'to shake.'

THE SIXTH CLASS adds *o* or *u* to the root. The root generally ends in a nasal. *tanoti*, *karoti*.

THE SEVENTH CLASS adds *aya e i* to the gunated root: *corayati*.

Every verb is supposed to have two voices with separate endings: the *parassapadam* or transitive, and *attanopadam* or intransitive. The *attanopadam* is very restricted in its use, and it is therefore difficult to give the *attanopadam* for every verb.

The passive verbs are formed through adding *ya* to the root and affixing the ending of the *attanopadam*, or though less frequently of the *parassapadam* to this base.

The tenses of the Pāli verb are:

SPECIAL TENSE

- 1) *Present* (*sattāmānā*), and derived from it two modes
Optative (*sattamī*), *Imperative* (*pañcamī*), and
the *Participle Present* as verbal adjective
- 2) *Imperfect* (*hiyattamī*)

GENERAL TENSES

- 1) *Perfect* (*parokkha*)
- 2) *Aorist* (*ajjatamī*)
- 3) *Future* (*bharissanti*)
- 4) *Conditional* (*kalatipattī*)

The general tenses often take the basis of the special tenses, and *vice versa*

A verb can appear in different classes without, however, changing its meaning, e.g. *tittathati* and *thati* 'to stand', *dadati*, *deti* and *dayati* 'to give', *vadati*, *radeti*, *rayati* and *rayeti* 'to speak'

Other roots appear in different classes with a differentiation of meaning, such as, e.g. *√id*, *vidati* 'to know', *indati* 'to find, to get', and *iyati* 'to be, to exist'

1) It is needless to advert to the fact that the classes have been made up to a great extent to bring the conjugation of Pāli in a closer connection with that of Sanskrit

2) The tenses of the Aorist and Imperfect are simply tenses of the past, and it is therefore not advisable to take the Imperfect separately from the Aorist. It is quite true that originally there existed a difference in the meaning between Aorist and Imperfect, but in the Pāli texts, as they lie before us, no such difference can be traced. We shall therefore consider the Imperfect simply as a tense of the past not dependent on the Present system

3) The Perfect tense is of rare occurrence

I THE PRESENT SYSTEM

The endings are the following

PRESENT PARASSAPADAM

- | | |
|--------------|----------------|
| 1) <i>mi</i> | 1) <i>ma</i> |
| 2) <i>si</i> | 2) <i>tha</i> |
| 3) <i>ti</i> | 3) <i>anti</i> |

PRESENT ATTANOPADAM

- | | |
|--------------|-------------------|
| 1) <i>e</i> | 1) <i>mhe</i> |
| 2) <i>se</i> | 2) <i>the</i> |
| 3) <i>te</i> | 3) <i>ante aṃ</i> |

IMPERATIVE PARASSAPADAM

- | | |
|----------------|----------------|
| 1) <i>mi</i> | 1) <i>ma</i> |
| 2) — <i>hi</i> | 2) <i>tha</i> |
| 3) <i>tu</i> | 3) <i>antu</i> |

OPTATIVE PARASSAPADAM

- | | |
|---------------------|-------------------|
| 1) <i>e eyyaṁhi</i> | 1) <i>eyyama</i> |
| 2) <i>e eyyasi</i> | 2) <i>eyyatha</i> |
| 3) <i>e eyya</i> | 3) <i>eyyum</i> |

IMPERATIVE ATTANOPADAM

- | | |
|---------------|-----------------|
| 1) <i>e</i> | 1) <i>amase</i> |
| 2) <i>ssu</i> | 2) <i>iho</i> |
| 3) <i>tam</i> | 3) <i>antam</i> |

OPTATIVE ATTANOPADAM

- | | |
|-----------------|-------------------|
| 1) <i>eyyam</i> | 1) <i>eyyamhe</i> |
| 2) <i>etho</i> | 2) <i>eyyarho</i> |
| 3) <i>etha</i> | 3) <i>eram</i> |

We best divide the verbs into the following classes

- 1) *Verbs which affix the endings given above without intervening vowel*
- 2) *Reduplicating class*
- 3) *Nasal class*
- 4) *a- class*
- 5) *ya- class*

I The ROOT CLASS of Sanskrit grammar Through the contraction of *aya* into *e*, of *āya* into *o*, many verbs follow now the analogy of this class These are either primitive verbs such as *jetṣi* for *jayati*, or derivatives such *apadetṣi* for *apadayati* Most of the verbs have forms in other classes A distinction between strong and weak forms takes place only occasionally

We give as paradigms

\sqrt{t}		\sqrt{ya}	
Sing <i>emi</i>	Plu <i>ema</i>	Sing <i>yami</i>	Plu <i>yama</i>
„ <i>esi</i>	„ <i>etha</i>	„ <i>yasi</i>	„ <i>yatha</i>
„ <i>eti</i>	„ <i>enti, yanti</i>	„ <i>yati</i>	„ <i>yanti</i>

Like *emi*, *semi* 'to lie down' The third person *atlanopadā* occurs as

Sing *sete* Plur *sente*

Verbs following the analogy of *yati* are, *īati* 'to blow', *pati* 'to protect', *bhāti* 'to shine'

Besides the forms, according to the reduplicating class, of $\sqrt{dā}$ 'to give' and $\sqrt{thā}$ 'to stand,' we have *deṭṭi* *thāṭi*, which follow the analogy of *yati*

In the same way a contracted form of verbs in *aya*, *āya* follows this class, *e g*

hoti, a contracted form of *bharati*, \sqrt{bhu} 'to exist,' which shows the following forms

Sing	<i>homi</i>	Plur	<i>homa</i>
"	<i>losi</i>	"	<i>hot/a</i>
"	<i>hoti</i>	"	<i>lonti</i>

\sqrt{bru} 'to speak' exhibits besides the form *bratati*, a contracted form *brūti*

Sing	<i>bru mi</i>	Plur	<i>brūma</i>
"	<i>brusi</i>	"	<i>brutha</i>
"	<i>bruti</i>	"	<i>bratanti</i>

THE ATTANOPADAN IS

Sing	<i>brate</i>	Plur	<i>brūmhe</i>
"	<i>brūse</i>	"	<i>brūthe</i>
"	<i>brute</i>	"	<i>bravante</i>

The most important verb of this division is \sqrt{as} 'to be'

Sing	<i>asmi</i>	<i>amhi</i>	Plur	<i>asma</i>	<i>amha</i>
"	<i>asi</i>	<i>ahi</i>	"	<i>attha</i>	
"	<i>atthi</i>		"	<i>santi</i>	

Single forms following the first class are, *e g*

III p sing *tatti* \sqrt{rac} 'to speak,' at the side of *tacati* and *radati*

III p sing *hanti*, \sqrt{han} 'to strike'

III p pl *duhanti*, \sqrt{duh} 'to milk'

III p pl *lhanti*, \sqrt{lih} 'to lick'

III p sing att *hanute*, \sqrt{hnu} 'to conceal oneself'

II REDUPLICATING CLASS

The present form is formed by prefixing a reduplication to the root. The rules of reduplication are

1) The consonant of the reduplicating syllable is always the first consonant of the root

2) A non aspirate is substituted in reduplication for an aspirate

3) A palatal is substituted for a guttural or *h*¹

¹ The substitution of the palatals for the gutturals shows that the vowel of the reduplication syllable was uniformly an *e* as in Greek

4) A long vowel is shortened in the reduplicated syllable.

Examples of reduplication are :

dadāti, √*dā* 'to give.'

dadhāti, *dahāti* √*dhā* 'to put.'

tittthāti, √*thā* 'to stand.'

jahāti, √*hā* 'to leave.'

juhōti, √*hu* 'to sacrifice.'

piḇati, or *puati* √*pā* 'to drink,' cpr. Lat. *bibere*.

The conjugation is as follows :

√ <i>dā</i>	
Sing. <i>dadāmi</i>	Plur. <i>damma</i>
„ <i>dadāsi</i>	„ <i>dattha</i>
„ <i>dadāti</i>	„ <i>dadanti</i>

In analogy with the first pers plu. a new singular was created, viz. : *dammī*, *dasi*, *dati*.

Besides these forms we have :

dayjati according to the *ya* class. This formation is probably due to the optative. The form *deti* was noticed above.

Of the *attanopadam* only a few forms can be quoted, viz. : I. sing. *dade* and I. plur. *dadāmase*.

√ <i>thā</i>	
Sing. <i>tittthāmi</i>	Plur. <i>tittthāma</i>
„ <i>tittthasi</i>	„ <i>thātha tittthatha</i>
„ <i>tittthati</i>	„ <i>tittthanti</i>

III. THE NASAL CLASS: In it we comprise the verbs of the fourth, fifth and sixth classes of the native grammarians. They form their present stem by adding in the fourth and sixth class *no* if the root ends in a vowel, *o* if in *n*, or as in the case of *laroti* in *r*. These verbs add arbitrarily also *nā*, the class-sign of the fifth class. The few verbs belonging to that class always retain the class-sign *nā*.

As paradigms may serve :

√ <i>su</i> 'to hear.'	
Sing. <i>suṇomi</i> , <i>suṇāmi</i>	Plur. <i>suṇoma</i> , <i>suṇāma</i>
„ <i>suṇosi</i> , <i>suṇasi</i> <i>suṇāsi</i>	„ <i>suṇotha</i> , <i>suṇatha</i>
„ <i>suṇoti</i> , <i>suṇati</i>	„ <i>suṇanti</i>

In the same way $\sqrt{\text{tan}}$ 'to stretch' is conjugated, of which the *attanopadam* occurs as

Sing. <i>tanre</i>	Plur <i>tanumhe</i>
„ <i>tanuse</i>	„ <i>tanurhe</i>
„ <i>tanute</i>	„ <i>tanrante</i>

$\sqrt{\text{li}}$ 'to buy' has only the forms in *ā kinamī*

The most important verb belonging to this class is $\sqrt{\text{kar}}$ 'to make'

Sing <i>karomī lummi</i>	Plur <i>karoma</i>
„ <i>karosi</i>	„ <i>karotha</i>
„ <i>karoti</i>	„ <i>karonti</i>

The *attanopadam* shows the following forms

Sing <i>kubbe</i>		
„ <i>kubbase</i>	<i>kuruse</i>	
„ <i>kubbate</i>	<i>kurute</i>	<i>kubbatī</i>
Plur <i>kubbāmhe</i>	<i>kurumhe</i>	
„ <i>kubbāhe</i>	<i>kurumhe</i>	
„ <i>kubbante</i>	<i>kurunte</i>	

IV THE *a* CLASS The most numerous class of verbs is that which, while gunating the root ending in *i* or *u* to *ay* or *av* respectively, adds the personal endings with intervening *a*. Closely connected with this class in Pali are those verbs which add to a consonantal stem *a* before the endings. Lastly, we have to count among this class those verbs which strengthen the root by a nasal, and add the personal endings with *a* or less frequently *i*.

The first two divisions belong to the first class of the native grammarians, the last division forms the second class.

As paradigms we take

$\sqrt{\text{bhu}}$ 'to be, to exist'	
Sing <i>bhavamī</i>	Plur <i>bhavama</i>
„ <i>bhavasi</i>	„ <i>bhavatha</i>
„ <i>bhavati</i>	„ <i>bhavanti</i>

The *attanopadam* is

Sing <i>bhave</i>	Plur <i>bhavāmhe</i>
„ <i>bhavase</i>	„ <i>bhavāhe</i>
„ <i>bhavate</i>	„ <i>bhavante</i>

A consonantal stem is \sqrt{tud} 'to push,' which is conjugated exactly like *bharati*¹

\sqrt{rudh} 'to restrain' has the following forms

Sing	<i>rundhami</i>	and	<i>rundhimī</i>
„	<i>rundhasi</i>	„	<i>rundhisi</i>
„	<i>rundhati</i>	„	<i>rundhiti</i>
Plur	<i>rundhama</i>	„	<i>rundhima</i>
„	<i>rundhatha</i>	„	<i>rundhitha</i>
„	<i>rundhanti</i>	„	<i>rundhinti</i>

A few verbs form their present tense by adding *ccha* to the root, e.g. \sqrt{gam} 'to go,' *gacchami*

There is, however, also a form *gamati* 'he goes' and *ghammati*. This latter form can be substituted for all the forms of the verb. Cpr further *bravati*

THE *ya* CLASS The present tense of this class adds *ya* to the root. These form the third class of the native grammarians. All the phonetic rules regarding *y* are applied, e.g.

\sqrt{div}	+	<i>ya</i>	=	<i>dibbati</i>
\sqrt{si}	+	<i>ya</i>	=	<i>sibbati</i>
\sqrt{yudh}	+	<i>ya</i>	=	<i>yuyhati</i>

§ 22 MODES OF THE PRESENT TENSE

1) IMPERATIVE It is formed by adding the endings given on page 54 to the present stem. The second pers sing par sometimes show the mere stems without the characteristic ending. As paradigms may serve

\sqrt{i} 'to go'

I	sing	<i>emi</i>	I	plur	<i>ema</i>
II	„	<i>ehi</i>	II	„	<i>etha</i>
III	„	<i>etu</i>	III	„	<i>entu</i>

¹ The difference between these two conjugations can only be traced in Sanskrit where the accent is varying

√as 'to be'

I sing	<i>asmi</i>	I plur	<i>asma</i>
II	„ <i>āhi</i>	II	„ <i>attha</i>
III	„ <i>atthu</i>	III	„ <i>santu</i>

√di 'to give'

An imperative can be formed from all the stems in use, e.g.

II sing	<i>dēhi dadūhi daya</i>	II plur	<i>detha dadatha</i>
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The *attanopadam* has the following forms

I sing	<i>dade</i>	I plur	<i>dadamase</i>
II	„ <i>dadassu</i>	II	„ <i>dadarho</i>
III	„ <i>dadatam</i>	III	„ <i>dadantam</i>

√kr 'to make'

II sing	<i>luru</i>	<i>larohi</i>	II plur	<i>larotha</i>
III	„ <i>larotu</i>	<i>lurutu</i>	III	„ <i>larontu lubbantu</i>

ATTANOPADAM

I sing	<i>lubbe</i>	I plur	<i>lubbamase</i>
II	„ <i>lurussu</i>	II	„ <i>lururho</i>
III	„ <i>lurutam</i>	III	„ <i>lubbantam</i>

√bhu

II sing	<i>bhara</i>	<i>bharahi</i>	II plur	<i>bharatha</i>
III	„ <i>bharatu</i>		III	„ <i>bharantu</i>

ATTANOPADAM

II sing	<i>bharassu</i>	II plur	<i>bhararho</i>
III	„ <i>bharatam</i>	III	„ <i>bharantam</i>

√gam 'to go'

The imperative is formed also from all the stems in use, e.g.

II sing	<i>gacclā, gacchāhi, ghamma ghammahī</i>
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2) OPTATIVE It is formed by adding the endings given on page 54. The endings showed originally only forms commencing with *ya*. A combination however, took place in most cases with the final vowel of the stem. These forms could again be contracted into *e*.

As paradigms may serve

√bhu

I sing	<i>heyyami, bharejja</i>	I plur	<i>heyyama</i>
	<i>hurejja, bhare</i>		

II sing	<i>heyyasi</i>	II plur.	<i>heyyatha</i>
III „	<i>heyya</i>	III „	<i>heyyum</i>

ATTANOPADAM

I sing	<i>bhāre, bhāreyyam</i>	I plur.	<i>bhāreyyamhe</i>
II „	<i>bhāretho</i>	II „	<i>bhāreyyaṃho</i>
III „	<i>bhāretha</i>	III „	<i>bhāreṃ</i>

√as

I sing	<i>assam</i>	I plur	<i>assama</i>
II „	<i>assa</i>	II „	<i>assatha</i>
III „	<i>assa, siya</i>	III „	<i>assu siyū</i>

√hr

I	<i>kare, kareyya, kubbe, kubbeyya, kayira, kayiram</i>
II „	<i>kareyyasi, „ kubbeyyasi, „ kayirasi</i>
III „	<i>kareyya, „ kubbeyya, „ kayira</i>
I	<i>kareyyama, kubbeyyāma, kayirama</i>
II	<i>kareyyatha, kubbetha, kaynatha</i>
III	<i>kareyyam, kubbeyam, kayirum</i>

√da

Shows the forms

dajjā, dadeyya, dayeyya, deyya

√jñā

janīya, jaññā, janeyya

√gam

gacche, gaccheyya

§ 23 GENERAL TENSES

THE PERFECT SYSTEM

The formation of the Perfect is essentially alike in all verbs. The characteristics of the formation are 1) a stem made by reduplication of the root and endings, unlike those of the present and the other tenses. The rules for reduplication are the same as those given for the second conjugation, e.g. √gam=jagama

The perfect in published texts is of rare occurrence.

The endings are

FOR THE PARASSAFADAM

I sing *a* I plur *mha*

II „ *e* II „ *ttha*

III „ *a* III „ „

FOR THE ATTANOPADAM

I sing *i* *mhe*

II „ *ttho cho*

III „ *ttha re*

Roots ending in consonants insert an *i* between stem and consonantal endings

As paradigms may serve

√*bhu*

I sing *babhura*

II „ *babhure*

III „ *babhura*

I plur *babhurimha*

II „ *babhurittha*

III „ *babhuru*

ATTANOPADAM

I sing *babhuri*

II „ *babhurittho*

III „ *babhurittha*

I plur *babhurimhe*

II „ *babhurittho*

III „ *babhure*

√*pac*

PARASSAFADAM

I sing *papaca*

II „ *papace*

III „ *papaca*

I plur *papacimha*

II „ *papacittha*

III „ *papacu*

ATTANOPADAM

I sing *papaci*

II „ *papacittho*

III „ *papacittha*

I plur *papacimhe*

II „ *papacittho*

III „ *papacire*

√*ah* 'to speak' is only used in the III per sing and plur of the perfect

III sing *aha*

III plur *ahamsu* and *ahu*

§ 24 AORIST AND IMPERFECT¹

The aorist and imperfect are, as stated above (page 53), blended into one form, partaking of the character of both. The native grammarians are at great pains to give a paradigm

¹ Cpr H Oldenberg, *Kuhn's Zeitschrift* xxv 319

for both forms, which, however, turns out futile. Moreover, no difference can be made in the syntactic use of the two tenses.

The paradigm of the native grammarians is for the *hīyattani* (imperfect)

ATTANOPADAM

I	sing	<i>a</i>	I	plur	<i>amhā</i>
II	,,	<i>o</i>	II	,,	<i>attha</i>
III		<i>a</i>	III	,,	<i>u</i>

PARASSAPADAM

I	sing	<i>im</i>	I	plur	<i>mhase</i>
II	,,	<i>se</i>	II	,,	<i>īham</i>
III	,,	<i>ttha</i>	III	,,	<i>tthum</i>

For the *ayātani* (aorist)

ATTANOPADAM

I	sing	<i>im</i>	I	plur	<i>imhā</i>
II	,,	<i>o</i>	II	,,	<i>ittha</i>
III		<i>i</i>	III	,,	<i>um imsi</i>

PARASSAPADAM

I	sing	<i>a</i>	I	plur	<i>imhe</i>
II	,,	<i>ise</i>	II	,,	<i>īham</i>
III	,,	<i>a</i>	III	,,	<i>u</i>

We can distinguish altogether three different formations in Pāli. The augment *a* is in prose generally put before the verb. In verse it is omitted according to the exigencies of the metre. With the negative particle *mā* the aorist is used as an imperative.

FIRST FORMATION

PARASSAPADAM

I	sing	<i>am</i>	I	plur	<i>amha</i>
II	,,	<i>a, o</i>	II	,,	<i>attha</i>
III	,,	<i>a</i>	III	,,	<i>um</i>

ATTANOPADAM

I	sing	—	I	plur	<i>amhase</i>
II	,,	<i>ase</i>	II	,,	<i>arham</i>
III	,,	<i>attha</i>	III	,,	<i>atthum</i>

The nasal in the first pers sing plur is often omitted

Only verbs in consonants form their preterite according to this formation. Its use is very limited. This formation can be considered as an imperfect if it is used with the present stem.

SECOND FORMATION.

PARASSAPADAM.

I. sing. <i>im</i>	I. plur. <i>imha</i>
II. „ <i>i</i>	II. „ <i>ittha</i>
III. „ <i>i</i>	III. „ <i>insu isum</i>

ATTANOPADAM.

I. sing. —	I. plur. <i>imhe</i>
II. „ <i>ise</i>	II. „ <i>icham</i>
III. „ —	III. „ —

This form is regularly used for all stems ending in consonants. For the first pers. sing. we find in verse sometimes the endings *isam* and *issam* according to the analogy of Sanskrit.

THIRD FORMATION.

The third form of the aorist is an *s* aorist. The forms are :

PARASSAPADAM

I. sing. <i>sim</i>	<i>simha</i>
II. „ <i>si</i>	<i>sittha</i>
III. „ <i>si</i>	<i>sum</i>

This formation is used for the verbs ending in vowels. Some verbs ending in consonants follow this analogy, and then, of course, all phonetic change takes place. Causatives follow the analogy of this aorist after contracting *aya* into *e*.

Besides these some forms occur which date back to a formation anterior to the fixing of Pāli.

Many verbs appear in all the three formations.

The following paradigms will illustrate the different formations :

√*bhu*.

I. sing. <i>abharam</i>	I. plur. <i>abharamhā</i>
II. „ <i>abharo</i>	II. „ <i>abharattha</i>

III sing	<i>abhāra</i>	III plur	<i>abharu</i>
I „	<i>ahuram</i>	I „	<i>ahuramhā</i>
II „	<i>ahuro</i>	II „	<i>ahurattha</i>
III „	<i>ahura</i>	III „	—
I „	<i>ahosim</i>	I „	—
II „	<i>ahosi</i>	II „	—
III „	<i>ahosi</i>	III „	<i>ahesum</i>
I „	<i>abharim</i>		
I „	—	I „	<i>ahumha</i>
III „	<i>ahu ahu</i> before vowels <i>ahud</i>	III „	<i>ahum</i>

√da

I sing	<i>adadam</i> etc		
I „	<i>ada</i> , etc		
		III plur	<i>adum</i>
I „	<i>adasim</i>	I „	<i>adasimhā</i>
II „	<i>adasī</i>	II „	<i>adasittha</i>
III „	<i>adasī</i>	III „	<i>adasum adamsu</i>

√kr

I sing	<i>akaram</i> , etc		
I „	<i>akāsim akasī</i> , etc	III plur	<i>akāsum</i>
I „	<i>aka</i>	{ II „	<i>akattha</i>
		{ III „	<i>akamsu</i>
I „	<i>akarim</i> , etc	III „	<i>akarum akarimsu</i>

√as

I sing	<i>asim</i>	I plur	<i>asimhā</i>
II „	<i>asī</i>	II „	<i>asittha</i>
III „	<i>asī</i>	III „	<i>asum asimsu</i>

√gam

I sing	<i>agam</i>	I plur	<i>agamhā</i>
II „	<i>agā</i>	II „	<i>aguttha</i>
III „	<i>agā</i>	III „	<i>agum</i>
I „	<i>agamā</i> <i>agamim</i>		
II „	<i>agamī</i> <i>agamī</i>		
III „	<i>agamī</i>		
I „	<i>agacchi</i>		
I „	<i>agañchim</i>	I „	<i>agañchimhā</i>

§ 25. FUTURE.

The tense sign is *ss*, which is added to the root directly, or by the auxiliary vowel *i*. The endings are :

FOR THE PARASSAPADAM

I. sing. <i>ssāmi</i>	I. plur. <i>ssāma</i>
II. „ <i>ssasi</i>	II. „ <i>ssatha</i>
III. „ <i>ssati</i>	III. „ <i>ssanti</i>

FOR THE ATTANOPADAM

I. sing. <i>ssam</i>	I. plur. <i>ssāmhe</i>
II. „ <i>ssasse</i>	II. „ <i>ssathe</i>
III. „ <i>ssate</i>	III. „ <i>ssante</i> (<i>ssare</i>)

The form to which these endings are added is mostly the strengthened. They can, however, also be added to the special base.

PARASSAPADAM

I. sing. <i>bhavissāmi</i>	I. plur. <i>bhavissāma</i>
II. „ <i>bhavissasi</i>	II. „ <i>bhavissatha</i>
III. „ <i>bhavissati</i>	III. „ <i>bhavissanti</i>

ATTANOPADAM

I. sing. <i>bhavissam</i>	I. plur. <i>bhavissāmhe</i>
II. „ <i>bhavissasse</i>	II. „ <i>bhavissathe</i>
III. „ <i>bhavissate</i>	III. „ <i>bhavissante</i> (<i>bhavissare</i>)

The *ss* being added without intermediate vowel affects of course the preceding consonant : *dakkhati* to *passati* 'to see'; *sakkkhite* to *sakkoṭi* 'to be able'

A misunderstanding of these forms gave rise to the formations *dakkhissati* and *sakkhissati*, with a double future sign.

Cpr. further *lacchati* to *labhati* 'to take'; *checcati* to *chindati* 'to cut'; *bheyyati* to *bhīndati* 'to break.'

Forms with auxiliary vowel are also in use, e.g. : *labhissati*.

From the special tense we have futures like *gacchissati* to *gacchati*, but also *gamissati*; *juhossati*, *juhissati* to *juhoti*.

karoti has besides the future *karissati*, a contracted form :

I. sing. <i>kāhami</i>	I. plur. <i>kāhāma</i>
II. „ <i>kāhasi</i> <i>kahisi</i>	II. „ <i>kāhatha</i>
III. „ <i>kahati</i> <i>kahiti</i>	III. „ <i>kahanti</i> <i>kahinti</i>

In the same way *eti* 'to go' has, besides the futuro *essati, chuti*.

The contracted form *hoti* from *bharati* shows the following forms:

- I. sing. *hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissāmi*.
 II. „ *hesi, hehesi, hohisi, hessasi, hehissasi, hohissasi*.
 III. „ *heti, hetiti, hotiti, hewati, hehissati, hohissati*.
 I. plur. *hema, hehāma, hohāma, hessāma, hehissāma, hohissāma*.
 II. „ *hetha, hehāttha, hohāttha, hessāttha, hehissāttha, hohissāttha*.
 III. „ *henti, hehinti, hohinti, hessanti, hehissanti, hohissanti*.
 From *√su* 'to hear' futuro att. *ussam, √dd dassati* and att. *dassam*.

§ 26. CONDITIONAL.

From the futuro stem is made an augment preterite by prefixing the augment *a* and adding the secondary endings:

PARASSAPADAM

- | | |
|-------------------------|------------------------|
| I. sing <i>ssam</i> | I. plur. <i>ssāmhā</i> |
| II. „ <i>sse (ssa)</i> | II. „ <i>ssatha</i> |
| III. „ <i>ssā (ssa)</i> | III „ <i>ssamsu</i> |

ATTANOPADAM

- | | |
|----------------------|--------------------------|
| I. sing. <i>ssam</i> | I. plur. <i>ssāmhase</i> |
| II. „ <i>ssase</i> | II. „ <i>ssarhe</i> |
| III. „ <i>ssatha</i> | III „ <i>ssimsu</i> |

The endings are added with or without intervening *i*.

The paradigm is

PARASSAPADAM

- | | |
|------------------------------|-----------------------------|
| I sing <i>abharissam</i> | I plur. <i>abharissāmhā</i> |
| II „ <i>abharissa °sse</i> | II „ <i>abharissatha</i> |
| III. „ <i>abharissa °ssā</i> | III. „ <i>abharissamsu</i> |

ATTANOPADAM

- | | |
|---------------------------|-------------------------------|
| I. sing <i>abharissam</i> | I. plur <i>abharissamhase</i> |
| II. „ <i>abharissase</i> | II. „ <i>abharissarhe</i> |
| III „ <i>abharissatha</i> | III „ <i>abharissimsu</i> |

§ 27. DERIVATIVE CONJUGATION.

The derivative conjugation may be divided under five headings:

I. PASSIVE: It is formed through adding *ya* to the weakest form. The endings are those of the *attanopadam*, but also those of the *parassapadam* occur. *y* affects a preceding consonant in the usual way. In a few instances *ya* is added instead of *ya*, and the endings of the passives are added to the present active.

Cpr. e.g.: *ucchate uccati* from $\sqrt{\text{iac}}$ 'to speak'; *vussati vasiyati* from $\sqrt{\text{ias}}$ 'to dwell' *kayyati kariyati kariyyati kaynati* are given as passive to *karoti*. *diyati* from $\sqrt{\text{dā}}$ 'to give'; *thiyate* from $\sqrt{\text{thā}}$ 'to stand'; *gamyate, gamiyyati gacchīyate* $\sqrt{\text{gam}}$ 'to go'; *gheppati* and *gayhati* to *gaṇhati* 'to take.'

II. THE INTENSIVE OR FREQUENTATIVE is formed by reduplication. Its conjugation is in accordance with the second conjugational class, the reduplication, however, is peculiar.

The reduplicating syllable is composed of a single consonant with a heavy vowel: *lalappati* 'to lament'; *dāddallati* 'to blaze.'

The reduplicating syllable has a final consonant taken from the end of the root. This consonant is a nasal which substitutes any other consonant; *caṇhamati jangamati caṇcalati*

Not many instances of the intensive are met with.

III. The DESIDERATIVE: The desiderative stem is formed from the simple root by the addition of a reduplication and by an appended *sa*. This *sa* affects of course the preceding consonants. Some roots form an abbreviated stem by a contraction of reduplication and root together in one syllable. Examples are, *bubhukhati*, $\sqrt{\text{bhū}}$; *piyasati*, $\sqrt{\text{pā}}$; *īmamsati* for *mimams*; *jigimsati*, $\sqrt{\text{hṛ}}$; *dicchati*, $\sqrt{\text{dā}}$.

IV. THE CAUSATIVE. From every root can be formed a causative; this is done by affixing *aya* to the strengthened

root. The native grammarians range these verbs under the seventh class

This *aya* can optionally be contracted into *e*. Besides this formation, another is in use *apaya* contracted into *ape* is added to the root. A differentiation of meaning is sometimes to be traced

If contracted into *e*, the conjugation follows of course the first conjugational class, the forms in *aya* and *apaya* are conjugated like *bharati*

As causative of $\sqrt{\text{gam}}$ 'to go' are given *gamayati*, *gameti*, *gacchapeti*, *gacchapayati*, $\sqrt{\text{han}}$ 'to kill' has *haneti*, *ghateti*

V DENOMINATIVES From every noun may be formed a denominative. The suffixes employed are *aya*, *aya*, *ija* e.g. *cuccitāyati* 'to splash', *puttījati* 'to treat as a son'

§ 28 PARTICIPLES INFINITIVES, GERUNDS

1) The PARTICIPLE PRESENT is formed by the suffixes *at* and *anta*, which are added to the present stem, e.g. *gacchanto* *gaccham* (see above, page 38). In the same way these suffixes are added to the future stem, to form 2) PARTICIPLE FUTURE

In the same way the suffixes *mana* and *āna* are used for the PRESENT PARTICIPLE ATTANOPADA

3) Of the PERFECT PARTICIPLE in *tanis* only a few doubtful traces are left *titlu* and *vid lasu* for *vidiams*

4) The PAST PARTICIPLE PASSIVE is formed by the suffixes *ta* and *na* which are added directly to the root or through an intervening vowel: Of course all phonetic changes take place —

lato 'made', *gato* 'gone', *icclito* 'wished', *phutllo* 'touched', *laddho* 'taken', *rutto* 'spoken', *rapito* and *tutto* 'shaven', *dnno* 'given'

5) From the PAST PARTICIPLE PASSIVE is formed a secondary derivative with the meaning of a PAST ACTIVE PARTICIPLE by adding the suffixes *at* *ta it*, e.g.

hutavā hitaranto 'having sacrificed', *manditara maṭṭita* *tanto* 'having adorned', *bhuttara* 'having eaten.'

II GERUNDIVES The suffixes by which *gerundives* are

regularly and ordinarily formed are *ya taiya* (*tabba tayya*) *aniya*. They are joined with or without intervening vowel :
e g *bhabbo* for *bhaiyo*, *karanīyo* / *ariyo* *kayyo* *kayvō* *kattabbo*
 'that ought to be done', *datayyo* *databbo* *databyo* 'that
 ought to be given'

III GERUNDS The gerund is formed by the suffixes *tīa* *ya* *tīana* and *tūna*. They take arbitrarily the vowel : between root and ending. Sometimes the suffixes *ya* and *tīa* are united into one

Remarkable forms are

<i>datthu</i>	and	<i>disīa</i>	'having seen'
<i>anunīca</i>	„	<i>anunīdīa</i>	'having known'
<i>ahacca</i>	„	<i>ahanītra</i>	'having thrown'
<i>pappuyya</i>	„	<i>papayīa</i>	'having obtained'
<i>imeyya</i>	„	<i>imayīa</i>	'having laid aside'
<i>miccheyya</i>			'having ascertained'

Cpr further *passitāna* and *passitūna* 'having seen'
atīa and *atīk* / *amīa* 'having approached'
datīa, *daya*, *dadīa* 'having given'
katīana, *katūna* 'having made'
gayha, *ganhīya*, *ganhīa* 'having taken'

IV INFINITIVES They are formed by the suffixes *tum* *tāre*, and rarely *tuye*. The infinitive can be formed from the special base, or from the root, in both cases an *i* is arbitrarily inserted

e g *gantum* 'to go', *laddhum* 'to take', *īaditum* 'to speak', *sunitum* and *sotāre* 'to hear', *īppahātāre* 'to give up', *ganetuye* 'to count'

§ 29 INDECLINABLES

I ADVERBS

ADVERBS FORMED BY SUFFIXES

Classes of adverbs are formed by the addition of adverbial suffixes not only to pronominal roots or stems, but also to noun and adjective stems

Most of these suffixes belong to a time anterior to the fixing of the Pāli, as a comparison with Sanskrit and the cognate languages will show.

1) *to* standing for an original *tas* It gives to the word to which it is added mostly an ablative sense, but sometimes also a local It may be added to pronouns, prepositions and nouns In the last case it is regarded as the regular substitute for the termination of the ablative (see page 41)

Examples are from pronominal stems *ato* 'hence', *ito* 'here', *tato* 'from that place', *yato* 'from what', etc

2) From prepositions *abhito* 'near', *parato* 'further'

3) From noun and adjective stems *aggato* 'before', *dakkhinato* 'on the south', *sabbato* 'from every side'; *puṭṭhito* 'from the back', *pitṭo* 'on the father's side'

II Adverbs of a local sense are formed by an original *tra*. This *tra* is either preserved or assimilated to *tta* or *ttha* (page 16) It is added to pronominal roots and nouns Examples are

1) *atīa*, *atītha* 'here', *tatra* and *tattha* 'there', *kutra* and *kuttha* 'where' 2) *aññatra* and *aññattha* 'elsewhere', *ubhayattha*, *ubhayatta* 'in both places'

dha and assimilated *ha* also form adverbs with a local sense The forms are used promiscuously *īha* and *idha* 'here'

Interchangeable with this last suffix are *ham* and *him* also forming local adverbs, *luhim*, *luham*, *kaham* 'where', *taham*, *tahim* 'there', *yahim* 'where'

III Adverbs of manner are formed by means of the suffix *tha* mostly from pronominal roots *tatha* 'so', *yatha* 'as', but also from adjectives, e.g. *sabbatha* 'in every way', *aññatha* 'in another way.'

By means of the suffix *ti* or *iti* This adverb is very extensively used in cases of indirect narrative, or of enumeration, or of quoting the words and thoughts of others

By means of the suffix *ta* or *īa* 'like as' By the side of *īa* also *īja* and *īa* The former seems a metathesis of *īa*, *īa* and *yera herā* 'just, even', *īam* related to *ēa* 'thus', *kua* 'how?'

IV Adverbs of time are formed by means of the suffix *da* —

Ida 'when?', *yada* 'whenever', *sada* and *sabbada* 'always'

Related to *da* seems *di* in *yadi* 'if'

2 By means of the compound suffix *dani*, *danim* for *danim idani*, *idanim* 'now', *tadani*, *tadanim* 'then'

3 By means of the suffix *rahi* (Skr *rhi*) *etarahi*, and seldom *etarhi* 'now', *tarahi* 'then'

V By means of the suffix *dha* are formed adverbs, especially from numerals, signifying 'fold, times'

Cpr *ekadhā*, etc 'in one way', *bahudha* 'in many ways', *sabbadha* 'everywhere' Sometimes we find the suffix *dhi* used with the same sense *sabbadhi* (see page 49)

VI Adverbs of quantity, or measure or manner, are formed by means of the suffix *so*, Skr *cas* e.g. *bahuso* 'greatly', *pañcaso* 'by fives', *akkharaso* 'letter by letter', *atthaso* 'according to the sense'

VII CASE FORMS USED AS ADVERBS

A large number of adverbs have case suffixes, from stems which are or are not otherwise in use

1) THE ACCUSATIVE *yam* with the meaning of 'that, as, became', *tam* (*tad*) 'there, thither', *kum* 'why', *idam* 'here'

Compounded with *id* we have *cid*=*ca*+*id* *ce* 'even,' and then after false analogy *noce* 'if not' instead of *ne*

Noun and adjective stems so used are —

nama 'by name', *raho* 'secretly', *ṛattam* 'at night', *saccaṃ* 'in truth', *neccam* 'always', *ciram* 'long', *bhujō* 'again'

As accusatives of nouns and adjectives we must also consider several adverbs of obscure connection which go back like most of the preceding in their formation to a period anterior to Pīli

e.g. *tunhi* 'silently', *sayam* 'in the evening', *aram* 'speedily', *alam* 'enough', *mitho* and *mithu* 'mutually', *sammā* 'fully', *sayu* 'instantly', *issam* 'a little'

2) THE INSTRUMENTAL Most of the pronominal adjective and noun stems noticed under acc occur in adverbial use —

yena 'because, for which', *daakkhina* 'on the south';
cirena 'after a long time'; *dicā* 'by day', *ama* 'with'

3) THE DATIVE It is less extensively used in an adverbial sense. *e g* *enaya* 'for a long time', *sukkhaya* 'for the benefit', *hitaya* 'for the benefit'

4) THE ABLATIVE Most of the pronominal stems are used adverbially, *e g* *yasmā* 'because', *lasma* 'why?', *dura*, *āra* 'far off', *hetthā* 'under, below', *pacchā* 'behind'

The original of the ablative *d* is of necessity lost in Pāli

5) THE GENITIVE Its use is very limited *e g* *kissa* 'why?', *cirassa* 'long', *hetu* and *heto* 'on account of'

6) THE LOCATIVE Forms adverbially used are, *e g* *bhūmi* 'on the earth', *are*, *dure* 'after'

II PREPOSITIONS

Under the name of *upasagga* (prepositions) the native grammarians comprise a number of twenty words, which modify the meaning of the verb or substantive to which they are added

Put in alphabetical order they are as follows

†*atū* 'over, beyond'

†*adhi* 'above, over, superior to'

†*anu* 'after, under, less than'

†*apa* 'away, from'

api 'near, close by'

abhi 'to, unto, against'

ava 'away, down, oft'

†*a* 'until, as far as'

u *ud* 'upwards, above'

†*upa* 'below less'

du 'hardly'

nir 'downwards'

ni (*nir*) 'outward'

pa 'forward, onward'

†*pati* or *patī* 'towards'

para 'away, aside, back'

pari 'around, about'

vi 'apart, asunder.'

sam 'with, together.'

su 'well.'

To these words must be added a few others, which are equally combined with verbs and nouns, but are of a more limited use, such as :

† *anto antara* 'within.'

† *ari* 'manifestly, close.'

† *tiro* 'across, beyond.'

pātu 'manifestly.'

These are mainly used in composition with the verbs *as*, *bhu*, *hī*.

All of the above-mentioned particles and adverbs marked † are used as prepositions, and govern nouns. To these must be added a few words, which are used like modern prepositions and adverbs and only comparatively seldom in combination with verbs and nouns, *e g.* :

adho 'below.'

uddham ubbham 'upwards.'

tiriyam 'across'

pacchā 'behind.'

param 'beyond, after.'

pura 'before.'

bahi 'outwards.'

rite 'except.'

vinā 'without.'

saha, samam, saddham 'with'

§ 30. COMPOUNDS.

1) Stems which admit of inflection are, as in other languages, combined to form compounds, which are treated as if simple in respect to inflection and construction.

2) As regards compounds, seldom more than two or three stems are combined in the older language, but, as in Sanskrit, the later the language is, the more compounds, and cumbrous compounds prevail

3) It is of course difficult to determine which compounds Pāli has formed itself, and which it has in common with other Indian languages. A sort of criterion is, if we find words compounded according to rules which are no more in abeyance in Pāli, but even that does not prove conclusively that a compound belongs as commonwealth to the Indian languages

e g *sappuriso* Skr *satpurusha* 'a good man', *pullingam* Skr *pumlinga* 'manhood,' for which in later Pali we find *pumalingam*

4) These compounds may be divided into three principal classes

I COPULATIVE OR AGGREGATIVE COMPOUNDS (*dvandvīya*)

The members are coordinate, in uncompounded condition they would be joined with *ca* 'and' Examples are very numerous

The whole has the gender and declension of its last member, and is in number a plural, *e g* *elaka muga-sukara-pakkhīno*

The compound, without regard to the number denoted or the gender of its constituents, becomes a singular collective. The gender is mostly neuter

e g *hiriyottapam* = *hiri* + *ottappa*

namarupam = *nāma* + *rūpa*

dālidāsam = *dasi* + *dāso*

ahoratto, *ahoratti*, *ahorattam*

kusalakusalam, *dhammīthammo*, but also as a plural *dhamma dhamma*

Pumā 'a male' has two bases in composition *puma* and *pum* of the former we have *ittiyumam* 'male and female', of the latter *pumittha* 'masculine and feminine'

Nouns, adjectives and particles are not infrequently

repeated to give an intensive or distributive repetitional meaning, *e g* :

duase duase 'day after day'; *gāmagāmaṃ* 'village after village'; *aññamaññaṃ* 'mutually'; *punapunaṃ* 'again and again.'

II. DETERMINATIVE COMPOUNDS (*tappurisa*).

There are two divisions :

1) Dependent compounds=the *tappurisa* proper, in which the prior member is a substantive word standing to the other in the relation of a case dependent on it.

2) Descriptive compounds=*kammadhāraya*, in which the prior member is an adjective, or another word having the value of an adjective qualifying a noun.

I. DEPENDENT COMPOUNDS.

They can of course be used either substantively or adjectively. The case relation may be of any kind.

brahmaloko 'Brahma world'; *padodakam* 'water for the feet'; *accharasambhavo* 'descent from a nymph'; *saccavādi* 'truthful'; *dhammadharo* 'versed in the law'; *saranāgamaṇam* 'going for refuge'; *vedagu* 'versed in the law'; *jaccandho* 'born blind'; *apabbajitasadiso* 'like one who has given up the world'; *tadiso* 'like him'; *mādiso* 'like me'; *thūtipakko* 'cooked in a pot.'

The order of the members which form such compounds may be inversed: *addhamaso* and *māsaddho* 'half a month'; *putamaḥo* 'a grandfather.'

Rājan, sahhā (*sakhi*), if employed as last members of a compound, exhibit all the forms known from the declension. As first member of a compound *rājan* has the base *rājā*; the only form allowed in the nom. case as last member is *rāja*: *rājabhayaṃ* 'fear from a king'; *Kosalarāja* 'king of Kosala.'

Sometimes stems not in use as simple words are employed as first members. This looks as if a declined stem has been used; but the dependency is not always such as to favour such an explanation, *e g.* *manasikāro* 'attention.'

II. DESCRIPTIVE COMPOUNDS (*hammadhāraya*).

It is of course sometimes difficult to say whether the compound is *tappurusa* or *hammadhāraya*.

mahanto 'great' takes in composition the weak forms *mahā* and *mahat*, *santo* 'being, good, true,' the weak form *sat*.

Examples are: *nīluppalam* 'blue lotus'; *sabbaseto* 'all white'; *piyamvado* 'speaking kindly'; *rajassalā* 'a menstruous woman'; *sappuriso* 'a good man'; *saddhammo* 'good doctrine'; *mahapphalo* 'very fruitful'; *mahāpuñño* 'great virtue'; *mahesi* 'great sage'; *hetuppabhāro* 'proceeding from a cause'; *kacchurakkhasā* 'scab.'

The adverbial words which are most frequently and commonly used as prior members of compounds are: *a*, *an*, *ana* 'the negative particle'; *su* 'well'; *dus* 'badly'; *sa* 'with.' e.g.: *asankhato* 'the unconditioned'; *anano* 'free from debt'; *duppūro* 'difficult to fill'; *sucinno* 'well done'; *saseno* 'with an army'; *salajjo* 'ashamed'

ku as former part of many compounds designates inferiority. It takes the forms: *kud*, *kad*, *ku*, e.g.: *kunnadī* 'an insignificant river'; *kadannam* 'bad food'; *kudīṭṭhi* 'wrong view.'

Closely related to the preceding class are III. the NUMERAL COMPOUNDS (*digu*). The whole is made a neuter singular.

A sample of this sort of compound is *digu* 'itself worth two cows'; further *tulandam* 'three staves'; *ticitaram* 'three robes'; *tīham* 'three days.'

IV. ADVERBIAL COMPOUNDS (*abyaybhāra*).

They are also closely related to the Determinative compounds. They are formed in joining prepositions and adverbs to a noun, and are then used as abstracts, collectives, and simply adverbially: *yathārucim* 'according to one's pleasure'; but *yathārucito* 'as liked, pleasant'; *yathāmato* 'as if dead'; *sampahāro* 'wounding'; *sampayāññam* 'consciousness'; *apaccaro* 'approach'

V All the preceding compounds may be used adjectively, and are then called *Bahubbhi*, e.g. *ītarago* 'free from passion', but *puruso ītarago* 'a man free from passion, an arhat', *pañcacakkhu* 'the five sorts of vision', but as an epithet of the Buddha *pañcacakkhu* 'man possessing the five sorts of vision', *anupubbam* 'regular succession', but *anupubbo* 'regular, successive', *anupubbo nirodho* 'successive destruction'

In a few cases compounds are formed from words not usually put together, e.g. of adverbs

vitatho 'false, unreal' = *u + tatha*, *yathatatho* 'real, true' = *yatha + tatha* e.g. of a phrase *itihaso* 'tradition', *ituttam* or *ituttalam* 'name of a book, a legend', *ahamahamikaṃ* 'conceit of superiority' = *aham + aham*

All these compounds were formed before Pāli became a literary dialect

HANDBOOK OF PĀLI.

II. CHRESTOMATHY.

THE PARITTAM, BEING EXTRACTS FROM THE SUTTA PITAKAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi
Dutiyam pi Buddham saranam gacchāmi
Dutiyam pi Dhammam saranam gacchāmi
Dutiyam pi Sangham saranam gacchāmi.
Tatiyam pi Buddham saranam gacchāmi
Tatiyam pi Dhammam saranam gacchāmi
Tatiyam pi Sangham saranam gacchāmi.

SARĀṆAGAMĀNAM

- 1) Pīṇītipātā veramanī sikkhāpadam
- 2) Adinnādinnā veramanī sikkhāpadam
- 3) Abrahmacariyā veramanī sikkhāpadam
- 4) Mūsavāḍī veramanī sikkhāpadam
- 5) Surī meraya-majja pamādatthānī veramanī sikkhā-
padam
- 6) Vikālabhojanā veramanī sikkhāpadam
- 7) Nacca gita-vāḍita vīsukadassanī veramanī sikkhāpadam
- 8) Mālī-gandha vilepana-dhūṭana mandana vibhūsanatthī
nā veramanī sikkhāpadam

- 9) Uccēsayana mahāsayanī veramanī sikkhāpadam
 10) Jātarūpa-rajata patiggahanī veramanī sikkhāpadam

DASASIKKHĀPADĀNI

- ‘Eka nāma kim?’ “Sabbe sattī tīrattatīkā”
 ‘Dve nāma kim?’ “Nāmañca rūpañca”
 ‘Tini nāma kim?’ “Tisso vedanā”
 ‘Cattāri nāma kim?’ “Cattāri ariyasaccāni”
 ‘Pānca nāma kim?’ “Pānca upādānakkhandhā”
 ‘Chā nama kim?’ “Chā aṃghattikāni āyatanāni”
 ‘Satta nāma kim?’ “Satta bojjhaṅgā”
 ‘Attha nama kim?’ “Ariyo atthangiko maggo”
 ‘Nava nama kim?’ “Nava sattāvāsī”
 ‘Dasa nāma kim?’ “Dasah’ angehī samannāgato arahātā
 vuccatī ti”

SAMANERAPANHAM

Atthi mamsam kīye kesa, lomā, nakhī, dantā taco,
 mamsam, naharu, atthi, atthimiñjī, vakkam, hadayam,
 yalanam, kilomakam pīhakam papphāsam antam, antagu
 nam, udariyam karisam, pittam, semham pubbo, lohitaṃ,
 sedo medo, assu, vasī, khelo, singhānikī, lasika, muttam,
 matthake matthalungan ti

DVATTIMSĀKĀRAM

Paṭisaṅkhī yoniso cīvaram paṭisevīmi yīvad eva sīṭassa
 paṭighātīya unhassa paṭighātīya dāmsa-malasa vītāpā-
 sīrimsapa samphassanam paṭighātīya yavad eva hīri kopīna
 paṭicchadanattham ||1||

Paṭisaṅkhī yoniso pīnapītam paṭisevīmi n’eva dāvīya na
 madīya na mandanīya na vibhūsanīya, yīvadeva mīssa
 kāyassa thitīyī yīpanāya vīhimsūparatīyī brahmacariyā-
 nuggahīya itī purīmañca vedanam paṭisaṅkhīmi navañca

vedanam na uppādessāmi yatrī ca me bhavissatī anavajjatā
ca phīsuvihāro catī ||2||

Patīsankhī yoniso senīsanam patisevāmi yīvadeva sītassa
patighītaya unhassa patighītīya dāmsamal asavatītapasīrim
sāpasamphasīnam patighītīya yīvadeva utuparissīya vīno
danam patisallīnarīmattham ||3||

~Patīsankhī yoniso gīlīnapaccaya bhesajjaparikkhīram pa
tisevāmi yīvadeva uppannīnam vevyībhīdhikānam vedanā
nam patighītīya abyīpajjhāparamītavatī ||4||

PACCAVEKKHANĀ

Evam me sutam El am samayam Bhāgavī Sāvattthīyam
viharatī Jetavane Anīthapīndikassa īrāme Tatra kho
Bhāgavā bhikkhu āmantesi bhikkhave' tī 'bhādante' tī
Te bhikkhū Bhagavato paccassosum Bhagava etad avoca
' Dasa ime, bhikkhave dhammā pabbajitena abhinham
paccavekkhitabbā

Katame dasa?

1) Vevānniyambī ajjhūpagato tī pabbajitena abhinham
paccavekkhitabbam

2) Parāpatibaddhī me jīvika tī pabbajitena abhinham paccavekkhitabbam

3) Anno me akappo karaniyo tī pabbajitena abhinham
paccavekkhitabbam

4) Kacci nu kho me attasīlato na upavadatīti pabbajitena
abhinham paccavekkhitabbam

5) Kacci nu kho mam anuvicca vīnu sabrahmacāri sīlato
na upavadatīti pabbajitena abhinham paccavekkhitabbam

6) Sabbehi me piyehi manīpehi nīnabbhavo vīnabbhavo tī
pabbajitena abhinham paccavekkhitabbam

7) Kammassā komhī kamma dīyādo kamma yonī kamma
bandhu kammā patisarano yam kammam karissāmi kalyānam
vū pīpakam vī tassa dāyīdo bhavissamīti pabbajitena abhin
ham paccavekkhitabbam

8) Katham bhutassa me rattindivā vitīpatantīti pabbaji
tena abhinham paccavekkhitabbam

9) Kacci nu kho 'ham suññigāre abhīramūṃti pabbajitena abhinham paccavekkhitabbam

10) Atthi nu kho me uttarīmanussadhammī alamariyaññīnadassanaviseso adhigato so 'ham pacchime kīle sabbrahmacārī puttho na manku bhavissūṃti pabbajitena abhinham paccavekkhitabbam

Ime kho bhikkhave dasa dhammū pabbajitena abhinham paccavekkhitabbī ti

Idam avoca Bhagavī attamīnī te bhikkhū Bhagavato bhāsitam abhinandun ti

DASADHAMMASUTTA

Yānīdha bhutāni sāmāgatāni
 bhumminī vī yāni va antalikkhe
 sabb' evabhūtī sumanī bhavantu
 atho pi sakkacca sunantu bhāsitaṃ ॥1॥

Tasmahi bhutī nisūmetha sabbe
 mettam karotha mīnusiya pajīya
 divī ca ratto ca haranti ye balim
 tasmīhi ne rakkhatha appamattī ॥2॥

Yam kīnci vattam idha vī huraṃ vā
 saṅgesu vī yam ratanam paṇitam
 na no samam atthi Tathīgatenā
 idam pi buddho ratanam paṇitam
 etena saccena suvatthi hotu ॥3॥

Khayam virīgāṃ amatam paṇitam
 Yad ajjhagī Sakkāmaṇi samīhito
 na tena dhammena sam'atthi kīñci
 idam pi dhammo ratanam paṇitam
 etena saccena suvatthi hotu ॥4॥

Yam buddhasettho parivannayā sucim
 sam idhim ānantarikañ ñam āhu
 samādhinā tena samo na vijjati
 idam pi dhamme ratanam panitam
 etena saccena suvatthi hotu || 5 ||

Ye puggalī attha satam pasatthā
 cattāri etāni yugāni honti
 te dakkhineyya Sugatassa sīvakī
 etesu dinnāni mahapphalāni
 idam pi sanghe ratanam panitam
 etena saccena suvatthi hotu || 6 ||

Ye suppayuttī manasī dalhena
 nikkāmino Gotama sīsanamhi
 te pattipattā amatam vigayha
 laddhā mudhā nibbutim bhuñjamañ
 idam pi sanghe ratanam panitam
 etena saccena suvatthi hotu || 7 ||

Yath' indakhalo pathavim sito sīyā
 catubbhi vītebhi asampakampiyo
 tathūpamam sappurīsam vadāmi
 yo ariyasaccāni avecca passati
 idam pi sanghe ratanam panitam
 etena saccena suvatthi hotu || 8 ||

Ye ariya saccāni vibhāvayanti
 gambhīra paññena sudesitāni
 kiñcāpi te honti bhusappamattī
 na te bhavam atthamam ādiyanti
 idam pi sanghe ratanam panitam
 etena saccena suvatthi hotu || 9 ||

Sahiv' assa dassana sampadīya
 tay' assu dhammā jahitā bhavanti
 sakkayaditthi vicikicchitanca
 silabbatam va pi yad atthi kiñci
 catūh' apāyehi ca vippamutto

cha cabhittāni me abhabbo katum
idam pi sanghe ratanam panitam
etena saccena suvatthi hotu ||10||

Kiucapi so kammam karoti pipakam
kayena vācā uda cetasa va
abhabbo so tassa paticchadaya
abhabbata ditthapadassa vutto
idam pi sanghe ratanam panitam
etena saccena suvatthi hotu ||11||

Vanappagimbe yathā phussitagge
gimhina mase pathamasmim gimhe
tathupamam dhammavaram adesaya
nibbānagimim paramam hitaya
idam pi buddhe ratanam panitam
etena saccena suvatthi hotu ||12||

Varo varannu varado varāharo
anuttaro dhammavaram adesaya
idam pi buddhe ratanam panitam
etena saccena suvatthi hotu ||13||

Khinam purānam navam natthi sambhavam
virattacittā āyatike bhavasmim
telhina bijā avirādhucchanda
nibbantā dhīrā yathāyāma padipo
idam pi sanghe ratanam panitam
etena saccena suvatthi hotu ||14||

Yānidhā bhūtanā samagatanā
bhūtanā va yāni va antalikkhe
Tathāgatam deva manussa pūjitam
Buddham namassāma suvatthi hotu ||15||

Yānidhā bhūtanā samagatanā
bhūtanā va yāni va antalikkhe
Tathāgatam deva manussa pūjitam
dhammam namassāma suvatthi hotu ||16||

Yīnidha bhūtīni samīgatīni
 bhummīni vī jāni va antalikkhe
 Tathīgatam devamanussa pūjitam
 sangham namassa ma suvatthi hotu || 17 ||

RATANASUTTAM

Karaniyam atthakusalena
 jan tam santam pīdam abhisamecca
 Sākkō uju ca sūju ca
 suvaco o'assa mudu anatimīni || 1 ||

Santussal o ca subharo ca
 appakicco ca sallahul vuttī
 santindriyo ca nīpako ca
 appagabbho ca kulesu ananugiddho || 2 ||

Na ca khuddam samīcare kīñci
 jena vinnu pīre upavadeyyum
 sukhino va khemino hontu
 sabbe sattī bhavantu sukkhitattī || 4 ||

Ye keci pānabbhūt' atthi
 tas i v i thīvar i vī anavasesī
 digh i vī ye mahantī va
 mājjhimī rassakī anukī thūlā || 4 ||

Ditthī v i ye va aditthī
 yo ca dure vasanti avidure
 bhuta vī sambhavesi vī
 sabbe satt i bhavantu sukkhitattī || 5 ||

Na pīro param nikubbetha
 nātimañinetha katthaci nam kīnci
 biyārosinī patigha saññī
 nanñamanuasa dukkham iccheyya || 6 ||

Mīti vatī nīyam puttam
 āyusī ekaputtam anurakkhe

evam pi sabbabbūtesu
manasam bhāvaye aparimānam || 7 ||

Mettaṇca sabbalokasmim
mānasam bhāvaye aparimānam
uddham adho ca tīrīyañca
asambādham averam asapattam || 8 ||

Tittham caram nisinno vā
sayāno va yīvat' assa vigatamiddho
etaṃ satim adhittheyya
brahmam etaṃ viharam idha mātṛhu || 9 ||

Ditthiṇca anupagamma
sīlavī dassanena sampanno
kāmesu vineyya gedham
nahī jātu gabbhaseyyam punar etitī || 10 ||

KARANĪYAMETTASUTTAM

Evam me sutam Ekam samayam Bhagavī Sāvattṭhiyam
viharati Jetavane Anāthapindikassa arāme Tena kho pana
samayena Sāvattṭhiyam annatara bhikkhu ahinī dāttho
kalankato hoti Atha kho sambahulā bhikkhū jena Bha-
gavā ten upasankamimsu upasankamitvī Bhagavantam
abhiṇvadevī ekamantam nisidimsu ekamantam nisinna kho
te bhikkhu Bhagavantam etaṃ avocum

‘Idha bhante Savattṭhiyam annatara bhikkhu ahinā dāttho
kīlankato ti’

“Na ha nuna so bhikkhave bhikkhu imāni cattāri
ahirajakulāni mettena cittaṇa pharī Sace hi so bhikkhave
bhikkhu cattāri ahirajakulāni mettena cittaṇa phareyya na
hi so bhikkhave, bhikkhu ahinā dāttho kīlam kareyya

Katamāni cattāri ahirajakulāni? Virupakkham ahiraja-
kulam Tṛipatham ahirajakulam Chabyīputtam ahiraja-
kulam Kanīgotamakam ahirajakulam

Na ha nuna so bhikkhave bhikkhu imāni cattāri ahiraja-
kulāni mettena cittaṇa pharī Sace hi so, bhikkhave, bhikkhu

amāni cattāri ahirājakulīni mettena cittaena phareyya, na hi
so bhikkhave bhikkhu ahinā dattho l ālam kareyya

Anujānāmi, bhikkhave, amāni cattāri ahirājakulīni mettena
cittaena pharitum attaguttiyā attarakkhīya attaparittīyatī

Idam avoca Bhagavī Idam vatvā Sugato athaparam etad
avoca satthā

Vīrūpakkhehi me mettam, mettam Erīpathhehi me
Chabyāputthehi me mettam, mettam Kanhīgotamakehi
ca ||1||

Apādakehi me mettam, mettam dvīpādakehi me
catuppādehi me mettam mettam bahuppādehi me ||2||

Mā mā apādako himsī, mī mā himsī dvīpādako
mā mā cattuppādo himsī mī mā himsī bahuppādo ||3||

Sabbe sattā sabbe pānā sabbe bhūtī ca kevalī
sabbe bhādīāni passantu, mī kiñci pīpam āgamā ||4||

Appamāno buddho, appamīno dhammo, appamano sangho;
pamānavantāni sirimsapāni ahivicchikā satapadā unnanā-
bhīsarabū mūsikā

Katā me rakkhā, katā me parittā, patikkamantu bhūtīni,
so'ham namo Bhagavato namo sattannam sammāsambuddhā-
nam

KHANDHAPARITTAM

Evam me sutam Ekam samayam Bhagavī Sīvattthiyam
viharatī Jetavane Anāthapindikassa ārāme Tatra kho
Bhagavā bhikkhū āmantesī “bhikkhavo” ti, “bhādanto” ti
Te bhikkhū Bhagavato paccassosum Bhagavī etad avoca
“Mettāya, bhikkhave, cetovimuttiyā, īsevitāya, bhīvitāya,
bahulikatāya, yīnikatāya, vatthukatāya, anutthitāya pari-
citīva susamīraddhāya ekadasānisamsā pītikankhī

Katame ekādasā?

1) Sukham supatī

2) sukham patibujjhatī

3) na pīpakam supīnam passatī

- 4) manussānam piyo hoti
- 5) amanussīnam piyo hoti
- 6) devatā rakkhanti
- 7) nassa aggā vā vīsam vī sattham vā kamatā
- 8) tuvatam cittam samīdhiyati
- 9) mukhavanno vipassidati
- 10) asammūlho kālāṃ karoti
- 11) uttarim appataviṃṇhanto brahmalokūpago hoti ti

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anutthitāya paricīṭāya susamāraddhīya ime ekādasānisamsā pātikanikhā ti

Idam avoca Bhagavā attamanā te bhikkhū Bhagavato bhasitam abhinandanti

METTASUTTAM

Pahūta bhakkho bhavati vippavuttho sakī gharā
bahū nam upajivanti yo mittānam na dūbhati ||1||

Yam yam janapadam yāti nigāme rājadhāniyo
sabbattha pūjito hoti yo mittānam na dūbhati ||2||

Nāssa corā pasahanti nātimaññeti khattiyo
sabbe amitte tarati yo mittānam na dūbhati ||3||

Akkuddho sagharam eti sabhīya patinandito
ñātinam uttamo hoti yo mittānam na dūbhati ||4||

Sakkatvā sakkato hoti garu hoti sagīravo
vanna kitti bhato hoti yo mittānam na dūbhati ||5||

Pujako labhate pujam vandako pativandanam
yaso kittiñca pappoti yo mittānam na dūbhati ||6||

Aggā yathī pajjalati devatī va virocati
sīriyī ajahito hoti yo mittānam na dūbhati ||7||

Gīvo tassa pajīyanti khetto vuttam virūhati
puttānam phalam asnāti yo mittānam na dūbhati ||8||

Darito pabbatāto vā rukkhato patito naro
cuto patittham labhati yo mittīnam na dūbhati || 9 ||

Virūḷhamūlasantīnam nigrodham iva mūluto
amittī nappasahanti yo mittanam na dūbhati || 10 ||

METTANISAMSA

Udet' ayam cakkhumī ekarāja
harissa vanno pathavippabhāso,
tam tam namass'imi harissavannam pathavippabhāsam,
tay' ajja guttā viharemu divasam || 1 ||

Ye brāhmaṇa vedagū sabbadhamme
te me namo te ca mam palayantu
Nam' atthu buddhānam nam' atthu bodhiya !
namo vimuttīnam namo vimuttiya ! || 2 ||

Imam so parittam katvā moro carati esanā

Apet' ayam cakkhumī ekarājā
harissavanno pathavippabhāso
tam tam namass'imi harissavannam pathavippabhāsam
tay' ajja guttā viharemu rattim || 3 ||

Ye brāhmaṇa vedagū sabbadhamme
te me namo te ca mam palayantu
Nam' atthu buddhānam nam' atthu bodhiya !
namo vimuttīnam namo vimuttiya ! || 4 ||

Imam so parittam katvā moro vasam akappayati

MORAPARITTA

Evam no sutam Ekam samayam Bhagavā Sivattīyam
viharati, Jetavane Anāthapindikassa arāme Tena kho pana
samayena Candimā devaputto Rūhunī asurindena gahito
hoti Atha kho Candimā devaputto Bhagavantam anussara-
mano tiyam velīyam imam gītham abhāsī

‘Namo te Buddha-vīr’ atthu !
 vippamutto ‘si sabbadhi
 sambādha-paṭipanno ‘smi
 tassa me saranam bhavāti.’ || 1 ||

Atha kho Bhagavā Candimam devaputtam ārabha Rāhum
 asurindam gāthāya ajjhabhāsi.

“Tathāgatam arahantam
 Candimā saranam gato
 Rāhu ! Candam pamuñcissu
 Buddhā lokānukampakāti ” || 2 ||

Atha kho Rāhu asurindo Candimam devaputtam muñcivā
 taramānarūpo yena Vepacitti asurindo ten’ upasankamī
 upasankamivā samviggo lomahatṭhajāto ekamantam atthasi
 ekamantam tṭhitam kho Rāhum asurindam Vepacitti asurindo
 gāthāya ajjhabhāsi

“Kin nu santaramāno ‘va
 Rāhu ! Candam pamuñcasi
 samviggarūpo agamma
 kin nu bhito ‘va tiṭṭhasi ” || 3 ||

‘Sattadhā me phale muddhā
 jivanto na sukham labhe.
 Buddhagāthābhigīto ‘mhi
 no ce muñceyya Candiman ti || 4 ||

CANDAPARITTA

Evam me sutam Ekam samayam Bhagavā Sāvattṭhiyam
 viharatī Jetavane Anāthapindikassa ārāme Tena kho pana
 samayena Suriyo devaputto Rāhunī asurindena gahito hoti.

Atha kho Suriyo devaputto Bhagavantam anussaramāno
 tūyam velāyam imam gātham abhāsi :

‘Namo te buddha vīr’ atthu !
 vippamutto ‘si sabbadhi
 sambādhapaṭipanno ‘smi
 tassa me saranam bhavāti.’ || 1 ||

Atha kho Bhagavī Suriyam devaputtam īrabba Rāhum
asurindam gathīya ajjhabhāsī

“Tathāgatam arahantam
Suriyo sīranam gato
Rūhu! Suriyam pamuñcassu
Buddhā lokanukampakato” ||2||

“Yo andhalīre tamasā pabhanakaro
verocano mandalī uggatejo
mā Rūhu gāhī cīram antalikkhe
pajam mama Rūhu pamuñca Suriyan tī” ||3||

Atha kho Rūhu asurindo Suriyam devaputtam — pe —

‘Sattadhī me phale muddhā
jīvanto na sukham labhe
Buddhāgāthābhigato’ mhi
no ce muñceyya Suriyan tī’ ||4||

SURIYAPARITTAM

Evam me sutam Ekam samayam Bhagavī Sivatthiyam
viharatī Jetavane Anathapindikassā īrīme Tatra lho
Bhagavī bhīlīhū imantesī bhīlīkhavo’ tī, “bhadante” tī
te bhikkhu Bhagavato paccassosum Bhagavī etad
avoca | I ||

Bhūtapubbam bhikkhave, devāsura saṅgāmo samu
pabbulho ahoṣī Atha kho bhīlīkhave, Sākhā devīnam
indo deve Tavatīmse imantesī

‘Sace, mātīsī devīnam saṅgāmagatīnam uppajjeyya bha
yam vā chambhitattam vā lomahamso vī mam eva tasmim
samaye dhajaggam ullokeyyītha Mamam hi vo dhajaggam
ullokayatam yam bhavissatī bhayam vī chambhitattam vī
lomahamso vī so pahiyassatī ||2||

No ce me dhajaggam ullolēyyītha atha lho Pajūpatissā
devarījassa dhajaggam ullokeyyītha Pajūpatissā hi vo deva
rījassa dhajaggam ullokayatam yam bhavissatī bhayam
vī chambhitattam vī lomahamso vī so pahiyassatī ||3||

No ce Pajīpatissa devarājassa dhajaggam ullokeyyatha, atha Varunassa devarājassa dhajaggam ullokeyyatha Varunassa hi vo devarājassa dhajaggam ullokayatam yam bhavissati bhayam va chambhitattam vā lomahamso vā so pahiyissati ||4||

No ce Varunassa devarājassa dhajaggam ullokeyyātha, atha Isanassa devarājassa dhajaggam ullokeyyatha Isanassa hi vo devarājassa dhajaggam ullokayatam yam bhavissati bhayam va chambhitattam va lomahamso vā so pahiyissati ||5||

Tam kho pana bhikkhave Sakassa vā devīnam indassa dhajaggam ullokayatam Pajīpatissa va devanam rājassa dhajaggam ullokayatam Varunassa va devarājassa dhajaggam ullokayatam Isanassa va devarājassa dhajaggam ullokayatam yam bhavissati bhayam va chambhitattam vā lomahamso vā so pahiyetha pi no pahiyetha ||6||

Tam kassa hetu?

Sakko bhikkhave devīnam indo avatārāgo avitadoso avitamoho bhīrucchambhī uttrīsi phalayīti ||7||

Ahanca kho bhikkhave evam vadāmi 'Sace tumbhīkam bhikkhave aramī agatīnam vā rukkhāmūlagatanam va sammā gārगतīnam vā uppajjeyya bhayam vā chambhitattam vā lomahamso vā mam eva tasmim samaye anussareyyātha

Iti pi so Bhagava araham sammā sambuddho vijja carana sampanno sugato lokavīdu anuttaro purisadammasā rathī satthī devamanussānam buddho Bhagavīti ||8||

Mamam hi vo bhikkhave anussaratam yam bhavissati bhayam vā chambhitattam vā lomahamso pahiyissati

No ce mam anussareyyātha atha dhammam anussareyyātha Svīkkhato Bhagavato dhammo sanditthiko akiliko chīpassiko opāyiko paccattam vedītabbo vīnuhīti Dhammam hi vo bhikkhave anussaratam yam bhavissati bhayam vā chambhitattam vā lomahamso vā so pahiyissati ||9||

No ce dhammam anussareyyātha atha sāsīgham anussareyyātha Supatīpanno Bhagavato sāvakaśaṅgho ujupatīpanno Bhagavato sāvakaśaṅgho uttapatīpanno Bhagavato sāvakaśaṅgho samīcipatīpanno Bhagavato sāvakaśaṅgho, yadīdam cattīri purīsayugāni attha purīsepuggalī ca sāvaka

kasangho āhuneyyo pīhuneyyo dakkhineyyo añjalikaraniyo
anuttaram puñña khettaṃ lokassatī

Sangham hi vo bhikkhave anussaratam yam bhavissati
bhayam va chambhitattam vā lomahamsa vā so paḥi
yissati ||10||

Tam kissa hetu?

Tathagato hi bhikkhave araham sammāsambuddho
vitārāgo vitadoso vitamoho abhiru acchambhi anutrasī
aphalīyati ||11||

Idam avoca Bhagavā idam vattvāna Sugato athaparam
etaḍ avoca satthi:

Aranne rukkhā mulevī sunnagārevā bhikkhavo
anussaretha sambuddham bhayam tumi ikāma no siyā ||1||

‘No ce Buddham sareyyātha lokajettham narasabham
atha dhammam sareyyātha nīyyanikam sudesitam ||2||

No ce Dhammam sareyyātha nīyyanikam sudesitam
atha sangham sareyyātha punnakkhettaṃ anuttaram’ ||3||

‘Evam Buddham sarantanam dhammam sanghanca
bhikkhavo

bhayam vā chambhitattam va lomahamsa na hessa-
tīti ||4||

DHĀJAGGA PARITTAM

Evam me sutam Ekam samayam Bhagavā Rājagaho
viharati Veluvane Kalandakanivāpe Tena kho pana sama-
yena tīyasmā Mahākassapo pipphaliguhīyam viharati,
abidhiko dukkhito bahagilāno Atha kho Bhagavā siyān-
hasamayam patissallinī vutthito yen tīyasmā Mahākassapo
ten upasankamā upasankamitvā parinatte tīsane nisīdi
Nisajja llo Bhagavā tīyasmantam Mahākassapam etaḍ
avoca

Kaccī te Kassapa khamaniyam kaccī yīpaniyam kaccī
dukkhavedanī patikkamanti no abhikkamanti Patikkamo
’sānam paññāya ti no abhikkamo ti.

'Na me bhante, khamaniyam na yīpaniyam balli me dukkhīvedanā abhikkhamanti no patikkhamanti Abhikkhamo 'sanam paṇi yati no patikkhamo ti

'Satt ime Kassapa bojjhangā mayi sammad akkhito bhīvitī bahulikāṭī abhinnaṃ sambodhaya nibbāṇaya samvattanti

1) Satisambojjhango kho Kassapa mayi sammad akkhito bhīvito bahulikato abhinnaṃ sambodhaya nibbāṇaya samvattati

2) Dhammavicayasambojjhango — pe — nibbāṇaya samvattati

3) Viriyasambojjhango — pe — nibbāṇaya samvattati

4) Pītisambojjhango — pe — nibbāṇaya samvattati

5) Passaddhisambojjhango — pe — nibbāṇaya samvattati

6) Samādhisambojjhango — pe — nibbāṇaya samvattati

7) Upekkhīsambojjhango — pe — nibbāṇaya samvattati

Ime kho Kassapa satta bojjhangā mayi sammādakkhata bhīvitī bahulikāṭī abhinnaṃ sambodhaya nibbāṇaya samvattanti

'Taggha Bhagava bojjhangā taggha Sugata bojjhangata'

Idam avoca Bhagavī —attamano āyasmī Mahākassapo Bhagavato bhāsitaṃ abhinandi

Vutthahi cāyasmī Mahākassapo tamhī abhīdhī tatha paṇino cāyasmato Mahākassapassa so ābīdho ahoṣi

MAHAKASSAPATTHERABOJJHANGAM

The *Malānoggallanattthera bojjhangam* and the *Malācuḍattīra bojjhangam* agree with the preceding sutta in all but the name

Evam me sutaṃ Ekam samayam Bhagava Sīvattīyam vāharati Jetavane Anāthapindikassa ārame Tena kho pana samayena āyasmā Girimānando abhīdhiko hoti dukkhito biḍḍagilano Atha kiṃ āyasmā Anando yena Bhagavā ten upasamkamā upasamkamitvā Bhagavantam abhīvādetvā ekamantam nisīdi ekamantam nisīno kho āyasma Anando Bhagavantam etad avoca

Āyasmī, bhante, Girimānando ābīdhiko dukkhito bīlbagi
līno Sādhū bhante Bhagavā, yen' āyasmā Girimānando
ten' upasankamatu anukampam upīdīyāti

Sace kho tvam Ānanda Girimānandassa bhikkhuno
upasankamitvā dasa saññī bhūseyyīsi Thānam kho
pan' etam vijjati yam Girimānandassa bhikkhuno dasa
saññā sutvī so ābādho thānaso patippassambheyya

Katame dasa saññā?

“Aniccasaññī, anattasaññā, asubhasaññā, ādinavasaññā,
pahānasaññī, virāgasaññī, nirodhasaññā, sabbaloke anabhi-
ratī saññā, sabbasankhāresu aniccasaññā, ānāpānasatī”

Katamā ca Ānanda aniccasaññā?

“Idh' Ānanda bhikkhu, araññagato vā rukkhāmūlagato
vā suññāgāragato vā itī patisañcikkhati —

Rūpam aniccam, vedanā aniccā, saññā aniccī, sankhārī
aniccā, viññānam aniccan ti Iti imesu pañcas' upīdā
nakkhandhesu aniccānupassī viharatī Ayam vuccat' Ānanda
aniccasaññā || 1 ||

Katamī ca Ānanda anattasaññī?

Idh' Ānanda — pe — patisañcikkhati —

Cakkhum anattā, rūpam anattī, sotam anattī, jīvā anattī
rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattī,
dhammā anattā ti

Iti ime chaṣu aṇṇhattika bīhiresu āyatanesu anattānupassī
viharatī Ayam vuccat' Ānanda anattasaññī || 2 ||

Katamī ca Ānanda asubhasaññī? Idh' Ānanda bhikkhu
imam eva kāyam uddham pūdatālī, adho kesamatthakī taca-
pariyantam pūram nānappakāraṣsa asucino paccavekkhati

• Atthi imasmun kāye kesā — pe — matthalungan ti (See
page 82)

Iti imasmim kāye asubhānupassī viharatī Ayam vuccat'
Ānanda asubhasaññā || 3 ||

Katamī ca Ānanda ādinavasaññā? Idh' Ānanda — pe —
patisañcikkhati

Bahu dukkho kho ayam kīyo, bahu ādinavo itī imasmim
kāye vividhā ābādhī uppajjanti seyyathidam —

Oakkhurogo, sotarogo, ghānarogo, jivhurogo, kāyarogo
sisarogo, kannarogo, mukharogo, dantarogo, kīso, sīso
pināso, dīho, jaro, kucchurogo, mucchī, pakkhantikā, sūlo
visūcikā, kuttham, gando, kilāso, soso, apamāro, daddu
kandu, kacchura khasā, vitacchika, lohitaṃ, pittaṃ, madhu
meho, amsī, pilakī bhagandala, pitta samutthāna ābadha,
semha samutthānā ābādhā, vata samutthānā ābādhī, sannī
pātikā-ābādhā, utu viparīṇamā ābādhā, vīsama parihārajā
ābādhā, opākā ābādhā, kammavipākā ābādhā, sītam, unham,
jighacchī, pipāsa, uccāro passivo

Itī imasmim kīye ādinavānupassī viharatī Ayam vuccat'
Ānanda, ādinavasannā || 4 ||

Katamī ca Ānanda pahānasaññā? Idh' Ānanda bhikkhu
uppannam kīma vitakkam nādhivāsetī pajahatī, vinodetī
byantikarotī anabhāvaṃ gametī

Uppannam byāpīdavitakkam nādhivāsetī pajahatī vinodetī
byantikarotī anabhāvaṃ gametī

Uppannam vihimisīvitakkam nādhivāsetī pajahatī vino
detī byantikarotī anabhāvaṃ gametī

Uppannam uppanne pāpake akusale dhamme nādhivāsetī
pajahatī vinodetī byantikarotī anabhāvaṃ gametī

AYAM VUCCAT' ĀNANDA PAHĀNASAÑÑĀ || 5 ||

Katamā c' Ānanda virīgasaññā?

Idh' Ānanda bhikkhu — pe — patisancikkhatī

Etam santam etam paṇitam yadidam sabbasankhāra
samatho sabbūpadhī patinissago tanhakkhayo virigo nibbā
nan tī

AYAM VUCCAT' ĀNANDA VIRĪGASAÑÑĀ || 6 ||

Katamī ca Ānanda nirodhasaññā?

Idh' Ānanda bhikkhu — pe — patisancikkhatī

Etam santam etam paṇitam yadidam sabbasankhārasamatho
sabbūpadhī patinissaggo tanhakkhayo nirodho nibbānan tī

AYAM VUCCAT' ĀNANDA NIRODHASAÑÑĀ || 7 ||

Katamā c' Ānanda sabbaloke anabhiratisaññā?

Idh' Ānanda bhikkhu ye loka upāyupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto vīramati na upadiyanto Ayaṃ vuccat' Ānanda sabba loka anabhiratisaññā ||8||

Katamā c' Ānanda sabbasankhāresu aniccasaññā?

Idh' Ānanda bhikkhu sabbasankhāresu aṭṭhiyati harāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasankhāresu aniccasaññā. ||9||

Katamā c' Ānanda ānāpānasati?

Idh' Ānanda bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇagāragato vā nīṣidati pallankam ābhujitvā ujum kayam panidhāya parimukkhamaṃ satimaṃ upaṭṭhapetvā so sato vā assasati sato passasati:

Dīghamaṃ vā assasanto dīghamaṃ assasāmīti pajānāti.

Dīghamaṃ vā passanto dīghamaṃ passasāmīti pajānāti.

Rassamaṃ vā assasanto rassamaṃ assasāmīti pajānāti.

Rassamaṃ vā passasanto rassamaṃ passasāmīti pajānāti.

Sabbakāyamaṃ paṭisamvedī assasissāmīti sikkhati.

Sabbakāyamaṃ paṭisamvedī passasissāmīti sikkhati.

Passambhayaṃ kāyasankhāramaṃ assasissāmīti sikkhati.

Passambhayaṃ kāyasankhāramaṃ passasissāmīti sikkhati.

Pīti-paṭisamvedī assasissāmīti sikkhati.

Pīti-paṭisamvedī passasissāmīti sikkhati.

Sukha-paṭisamvedī assasissāmīti sikkhati.

Sukha-paṭisamvedī passasissāmīti sikkhati.

Citta-sankhāra-paṭisamvedī assasissāmīti sikkhati.

Citta-sankhāra-paṭisamvedī passasissāmīti sikkhati.

Passambhayaṃ cittasankhāramaṃ assasissāmīti sikkhati.

Passambhayaṃ cittasankhāramaṃ passasissāmīti sikkhati.

Citta-paṭisamvedī assasissāmīti sikkhati.

Citta-paṭisamvedī passasissāmīti sikkhati.

Abhippamodayamaṃ cittaṃ assasissāmīti sikkhati.

Abhippamodayamaṃ cittaṃ passasissāmīti sikkhati.

Samādhīyam cittaṃ assasissimīti sikkhati
Samādāyam cittaṃ passasissimīti sikkhati

Vimocayam cittaṃ assasissamīti sikkhati
Vimocayam cittaṃ passasissamīti sikkhati

Aniccanupassī assasissimīti sikkhati
Aniccanupassī passasissamīti sikkhati

Virāganupassī assasissamīti sikkhati
Virāganupassī passasissamīti sikkhati

Nirodhānupassī assasissimīti sikkhati
Nirodhānupassī passasissamīti sikkhati

Patinissaggānupassī assasissamīti sikkhati
Patinissaggānupassī passasissamīti sikkhati —

Ayaṃ vuccat' Ānanda ānīpānāsati || 10 ||

Sace kho tvam Ānanda Girimanandassa bhikkhum imā
dasa sanna sutva so ābādho thanaso patippassambheyatī

Atha kho āyasma Ānando Bhagavato santike imā dasa
saṇṇa uggahetvā yen āyasmā Girimānando ten' upasaṇṇam
upasaṇṇam itva āyasmato Girimanandassa imā dasa sanna
ābhāsī

Atha kho āyasmato Girimānadassa ima dasa sanna sutva
so ābādho thanaso patippassambhī

Vutthahī cāyasmā Girimānando tamhī ābādho tathā
pahino ca panāyasmato Girimānandassa so ābādho ahoṣitī

GIRIMĀNANDASUTTAM

NAVO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

Evam me sutam Ekam samayam Bhagavā Rājagaha
viharatī Gijjhakūṭe pabbate Atha kho cattaro mahārājā
mahatīvā ca Yakkha senāya mahatīvā ca Gandhabba senāya
mahatīvā ca Kumbhandā senāya mahatīvā ca Nāga senāya
catuddisam rakkaṃ thapetvā catudāsam gumbham thapetvā
catuddisam tīraṇam thapetvā abhikkantāya rattiyā abhikk-

kantavaṇṇā kevalakappaṃ Giṇṇhakūṭaṃ obhāsetvā: yena Bhagavā ten' upasaṅkamimsu: upasankamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdīmsu. || 1 ||

Te pi kho Yakkhā app' ekacce Bhagavantam abhivādetvā ekamantaṃ nisīdīmsu; app' ekacce yena Bhagavatā saddhiṃ sammodīmsu sammodanīyaṃ kathaṃ sūrāṇīyaṃ vītisāretvā ekamantaṃ nisīdīmsu; app' ekacce yena Bhagavā ten' añjalim panāmetvā ekamantaṃ nisīdīmsu; app' ekacce nāma gottam sāvetvā ekamantaṃ nisīdīmsu; app' ekacce tunhībhūtā ekamantaṃ nisīdīmsu. || 2 ||

Ekamantaṃ nisīno kho Vessavanno mahārājā Bhagavantam etad avoca:—

Santi hi, bhante, ulārā Yakkhā Bhagavato appasannā: santi hi, bhante, ulārā Yakkhā Bhagavato pasannā: santi hi, bhante, majjhimā Yakkhā appasannā: santi hi, bhante, majjhimā Yakkhā pasannā: santi hi, bhante, nīcā Yakkhā Bhagavato appasannā: santi hi, bhante, nīcā Yakkhā Bhagavato pasannā. || 3 ||

Yebhuyyena kho pana bhante Yakkhā appasannā yēva Bhagavato tam kissa hetu?

“Bhagavā hi, bhante, pānātipātā veramanīyā dhammaṃ deseti; adinnādāna veramanīyā dhammaṃ deseti; kāmesu micchācārā veramanīyā dhammaṃ deseti; musāvādā veramanīyā dhammaṃ deseti; surāmerayamajja-pamādatṭhānā veramanīyā dhammaṃ deseti.” || 4 ||

“Yebhuyyena kho pana, bhante, Yakkhā appaṭiviratā yeva pānātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesu micchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjapamādatṭhānā, tesam taṃ hoti appiyaṃ amanāpam” || 5 ||

“Santi hi bhanto Bhagavato sāvaka ārañño vanapanthāni panthāni senāsanaṇi paṭisevanti appasaddhāni appanigghosāni vijanavātāni manussa-rahaseyyakāni paṭisallana-sāruppani:

Tattha santi ulārā Yakkhā nivāsino, ye imasmim Bhagavato pīvacane appasannā Tesam pasādāya uggaṇhātu, bhante, Bhagavā Āṭṇāṭīyaṃ rakkaṃ bhikkhūnaṃ, bhikkhunīnaṃ, upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyāti.” Adhiṃvāsesi Bhagavā tunhībhāvena. Atha

kho Vessavano mahārājā Bhagavato adhiṇṇasīnam viditvā
tīyam velāyam imam Ātānātiyam rakkhām abhāsī ||6||

Vipassissa nam' atthu cakkhūmantassa sīrīmato '
Sikkhissa pi nam' atthu sabba bhūtānukampino ' ||1||

Vessabhussa nam' atthu nahatakassa tapassino '
Nam' atthu Kakusandhassa Mīra senī pamaddino ' ||2||

Konīgamanassa nam' atthu brahmanassa vusīmato '
Kassapassa nam' atthu vip̐pamuttassa sabbadhe ' ||3||

Angirasassa nam' atthu Saḷyaputtassa sīrīmato '
Yo imam dhammam adesesi sabba dukkha paṇudanam ' ||4||

Ye capi nibbutī loke yathābhūtam vipassisum
Te janā apisunī ca mahantā vitasārādā
Hitam devamanussānam yaṃ namassanti Gotamam
Vijjācarana sampannam mahantam vitasāradam ||5||

Yato uggacchatī suriyo ādicco mandalī mahī,
Yassa c'uggacchamānassa samvārī pi nirujjhatī,
Yassa c'uggate suriye divaso tī pavuccatī ||6||

Rahado pi tattha gambhīro samuddo saritodako
Evam tam tattha jīnanti samuddo saritodako
Ito sa purimā disī itī nam rakkhhatī jano ||7||

Yaṃ disam abhipīleti mahārājī yassasi so
Gandhabbanam adhipitī Dhatarattho itī nīmaso
Ramatī naccagitehi Gandhabbehi purakkhato ||8||

Puttī pi tassa bahavo eka nāmā tī mo sutam
Asitum dasa eko ca Indanamī mahabbala ||9||

To ca pi Buddham disvīna Buddham ādiccabandhunam
Dūrato va namassanti mahantam vitasāradam ||10||

Namo te purisajānā ' namo te puris' uttama '
Kusalena samekkhesi amanussā pi tam vandanti '
Sutam n'etam abhinbaso tasmā evam vademase ||11||

Jinam vandatha Gotamam ' jinam vandīma Gotamam
Vijjācaranasampannam Buddham vandīma Gotamam ' ||12||

Yena Petī pavuccanti pīsunī piṭṭhimamsikā
Piṇṇipātino luddā corā nekatikā janā ||13||

Ito sī dakkhina dīs : iti nam īcikkhatī jano
 Yam dīsam abhipāleti mahārīja yasassiso
 Kumbhandīnam adhipatī Virulho itī nīma so
 Ramatī naccagitehi Kumbhandehi purakkhāto ||14||

Puttī pi tassa bahavo eka nīma tī me sutam
 Asitū dasa eko ca Indanīmā mahabbalī ||15||

Te ca pi Buddham dīsvīna Buddham adicca bandhunam
 Dūrato va namassanti mahantam vītasīradam ||16||

Namo te purisījāna ! namo te purisuttama !
 Kusalena samekkhasī amanussī pi tam vandanti !
 Sutam n'etam abhinhaso tasma evam vandemase ||17||

Jīnam vandatha Gotamam jīnam vandama Gotamam
 Vijjīcaranasampannam Buddham vandama Gotamam ! ||18||

Yatha e uggacchati suriyo tīdicco mandalī mahā
 Yassa e' uggacchamanassa dīvaso pi nirujjhati
 Yassa coggate suriye samvaritī pavuccati
 Rahado pi tattha gambhīro samuddo sarītodako
 Evam tam tattha jīnanti samuddo sarītodal o ||19||

Ito sī pacchimī dīs : iti nam īcikkhatī jano
 Yam dīsam abhipāleti mahārījī yasassiso
 Nīgānam ca adhipatī Virūpakkho itī nīmaso
 Ramatī naccagitehi Nīgehi purakkhato ||20||

Puttī pi tassa bahavo eka nīmī tī me sutam
 Asitū dasa eko ca Indanama mahabbalī ||21||

Te cāpi Buddham dīsvīna Buddham adiccabandhunam
 Dūrato va namassanti mahantam vītasīradam ||22||

Namo te purisījāna ! namo te purisuttama
 Kusalena samekkhasī amanussī pi tam vandanti
 Sutam n'etam abhinhaso tasmī evam vandemase ! ||23||

Jīnam vandatha Gotamam ! jīnam vandīma Gotamam
 Vijjīcaranasampannam Buddham vandīma Gotamam !
 Yena Uttara kurīramīna Mahīmerū Sudassano
 Manusī tattī a jīyanti anamī apariggahī ||24||

Na te bijam pavapanti na pi niyanti nangalā
Akattā pakimam salim paribhuñjanti mīnussā ||25||

Al anam athusam suddham sugandham tandulapphalam
Tundikire pacitvāna tato bhuñjanti bhojanam ||26||

Gāvim ekakhuram katvī anuyanti diso disam
Pasum ekakhuram katvī anuyanti diso disam
Itthi vī vāhanam katvā anuyanti diso disam
Purisavāhanam katvī anuyanti diso disam
Kumārīvāhanam katvī anuyanti disa disam
Kumāravāhanam katvā anuyanti diso disam ||27||

Te yīne abhirūhivā sabbādisā anupariyanti pacarā tassa
rajino

Hatthi yīnam assa yānam dībba yīnam upatthitam
Pāsīdā sivikā c' eva mahārajassa yassasi so
Tassa ca nagarā āhu antalikkhe sumāpitā
Ātānāta Kusināta Parakusināta Nītapuriyā Parakusita
nīta ||28||

Uttarena Kupivanto Janogham aparena ca
Navanavatiyo Ambara ambaravatiyo Ālakamandī nama
rajadhāni ||29||

Kuverassa kho pana mūrisa, mahārajassa Visūnī nīma
rājadhāni

Tasmī Kuvero mahārājī Vessavano ti pavuccati ||30||

Paccessanto pakāsentī Tatolī Tattakā Tatotalī
Ojasi Tejasi Tatojasi Sīrorājī Aritttho Nemi
Rahado pi tattha Dharapī nama yato megha pavassanti
Vassī yato patīyanti sabbāpi tattha Bhagalavati nāma
Yattha Yakkhā piyārupāsanti ||31||

Tattha niccaphalī rukkhī nīma diyaṇāvutī
Mavura khaṇḍibhi rudī kokilīdhi vaggubhi
Jivam jivaka sadd' ettha, attho otthāva cittaḥ
Kukutthakī kulirakī vane pokkharasātaka ||32||

Sukasīlaka-sadd' ettha dandamānavakīni ca
Sobhati sabbakūlam sa Kuvera nalini sadī ||33||

Ito sī uttarā dīsā itī nam ācikkhatī jano,
 Yam dīsam abhipīleti mahārīja yasassī so
 Yakkhīnam adhipatī Kuvero itī nīmaso
 Ramatī nacca gītehi Yakkhehi pur' akkhāto ||34||

Puttā pi tassa bahavo eka nīmī ti me sutam
 Asitum dasa eko ca Inda nāmā mahabbilī ||35||

Te capi Buddham dīsvāna Buddham idicca bandhunam
 Dūrato va namassanti mahantam vitasāradam ||36||

Namo te puris' ājāñña, namo te puris' uttama
 Kusalena samekkhasī amanussa pi tam vandanti
 Sutam n' etam abhinhaso tasmā evam vandemase' ||37||

Jinam vandatha Gotamam' Jinam vandama Gotamam'
 Vijjācarana sampannam Buddham vandāma Gotamam' ||38||

Ayam kho sū, mārīsa, Ātanītiyī rakkhī, bhikkhunam
 bhikkhunīnam upāsakānam upāsikīnam guttiyā, rakkhāya,
 avihimsīya, phāsu vihīriyā ti ||7||

Yassa kassaci, mārīsa, bhikkhussa vā bhikkhuniyā vī
 upāsakassa vā upāsikīya vā ayam Ātanītiyī rakkhā sugga-
 hita bhavissati samattā pariyaṭṭitā tañce amanusso Yakkho vī
 Yakkhīni vī Yakkhapotako vā Yakkhapotikī vī Yakkha-
 mahīmatto vā Yakkhapīrisajjo vī Yakkhapacīro vā ||8||

Gandhabbo vā Gandhabbī vā — pe — ||9||

Kumbhando vā Kumbhandī vā — pe — ||10||

Nāgo vā Naginī vī — pe — ||11||

padutthacitto gacchantam vī anugaccheyya thitā vī
 upatittheyya, nisinnam vā upanīsideyya, nīpannam vī
 upanīpajjeyya ||12||

Nam eso, mārīsa, amanusso labheyya gāmesu vī nigamesu
 vā sakkāram vā garukīram vī

Nam eso, mārīsa, amanusso labheyya Ālakamandīya rīja
 dhīniyā vatthum vī vīsam vī

Nam eso, mārīsa, amanusso labheyya Yakkhīnam samitum
 gantum ||13||

Api sū nam, mārīsa, amanussā anavayham pi nam
 hareyyum avavayham Api sū nam, mārīsa, amanussā attūhi

pi paripuṇṇāni paribbāsāni paribhāseyyum Apī ssa nam mārisa, amanussā rittam pi pattam sise nikkujjeyyum Apī ssa nam mārisa amanussā sattadha pi assa muddham phāleyyum ||14||

Santi hi mārisa amanussā cāndī ruddi rabhasā te n'eva maharājānam ādiyanti, na maharājānam purisakanam ādiyanti, na maharājānam purisakanam purisakānam ādiyanti Te kho te mārisa amanussā maharājānam avaruddhā nāma vuccanti seyyathāpi mārisa, ||15||

“ranno Māgadhasa vijite corī te n'eva ranño Māgadhasa ādiyanti na ranno Māgadhasa purisakanam ādiyanti, na ranno Māgadhasa purisalānam ādiyanti Te kho te mārisa, mahacora pi ranno Māgadhasa avaruddhā nāma vuccanti Evam eva kho, mārisa santi hi amanussā cāndī ruddi rabhasā te n'eva maharājānam ādiyanti, na maharājānam purisakānam ādiyanti, na maharājānam purisakanam ādiyanti Te kho 'te, mārisa, amanussa avaruddhā nama vuccanti ||16||

Yo hi koci mārisa, amanusso Yakkho vā Yakkhina — pe — ||17||

Gandhabho vī Gandhabho — pe — ||18||

Kumbhādo va Kumbhādo — pe — ||19||

Nāgo vā Nāgini vā — pe — ||20||

padutthacitto bhikkhum vī bhikkhūnam vā upāsakam vī upāsikanam va gacchantam va anugaccheyya tūtam vā upatittheyya nissinnam va upanissideyya nippannam vā upanipajjeyya mesam Yakkhina Mahāyakkhina senāpatinam malāsenāpatinam upajjhāpetabbam vikkanditabbam viravitabbam ||21||

Ayam Yakkho ganātī ayam Yakkho vīsati ayam Yakkho hetheti ayam Yakkho himsati ayam Yakkho vibhimsati ayam Yakkho na muncatitī ||22||

Katamesam Yakkhānam Mahāyakkhina senāpatinam mahā senāpatinam?

Indo Somo Varuno ca Bhīradvājo Pajīpati

Cando Kīmasettho ca Kinnughandu Nighanlu ca

Pauṇdo Opamaṇṇo ca Devasuto ca Vātali

Cittaseno ca Gandhabbo Nalarājā Janesabho
 Sītīgīro Hemavato Punnalo Karatīyo Gulo
 Sivako Mucalindo ca Vessimitto Yugandharo
 Gopilo Suppagedho ca Hirī Netti ca Mandīyo
 Pañcīlacando Alavako Pajjuno Sumano Sumukho
 Daddhimukho Mani Mūnicaro Digho Atho Serissako
 sahitī ||23||

Imesam Yakkhānam mahāyakkhānam senāpatinam mahā-
 senāpatinam ujjhāpetabbam vikkanditabbam viravitabbam
 Ayam Yakkho ganhātī — pe — na muñcatītī ||24||

Ayam kho sī, mārīsa Ātīnātiyā rakkhī bhikkhunam
 bhikkhuninam upāsakanam upāsikīnam guttiyī rakkhīya
 avihimsāya phīsuviharīyātī ||25||

Handa ca' dāni mayam mārīsa gacchīma bahukiccī mayam
 bahukaranīyātī ||26||

Yassa dāni tumhe mahārījīno kīlam maññathātī ||27||

Atha kho cattīro mahārījāno utthayasanī, Bhagavantam
 abhivādetvā padakkhinam katvī tatth' ev' antaradhī-
 yimsu ||28||

To pi kho Yakkhī utthīyāsanī app ekacce Bhagavantam
 abhivādetvī padakkhinam katvī tatth' ev' antaradhīyimsu

App' ekacce Bhagavatī saddhim sammodimsu sammodani
 vā katham sīrinīyam vitisīretvī tatth' ev' antaradhīyimsu

App' ekacce yena Bhagavī ten' añjalim panīmetvī tatth'
 ev' antaradhīyimsu

App' ekacce nīma gottam sāvetvī tatth' ev' antaradhīyimsu

App' ekacce tunhībhutī tatth' ev' antaradhīyimsūtī ||29||

“Ugganhītha bhikkhave, Ātīnītiyam rakkham! Parīyī
 punītha bhikkhave Ātīnātiyam rakkham! Dhīretha bhī-
 kkhave, Ātīnātiyam rakkham! Atthasambhītiya, bhikkhave,
 Ātīnītiyī rakkha bhikkhūnam bhikkhuninam upāsikīnam
 upāsikānam guttiyī rakkhīya avihimsīya phīsu viharīyātī

Idam avoca Bhagavī attamanī to bhikkhū Bhagavato
 bhāsitam abhinanduntī ||30||

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDDHASSA

Evam me sutam Ekam samayam Bhagavā Bārānasiyam viharatī Isipatane Migadāye Tatra kho Bhagavā pañcavaggiye bhikkhū āmantese ||1||

“Dve 'me, bhikkhave, antā pabbajitena na sevītabbī Katame dve?

‘Yo cāyam kāmesu kāmasukkhallikānuyogo hino gammo pothujjaniko anariyo anattahasambhito, yo ca yam attā kīlamanuyogodukkho anariyo anattahasambhito,—ete kho bhikkhave ubho ante anupagamma majjhimī patipadā Tathāgatena abhisambuddhā cakkhukarāni nānakarāni upasamīya abhinīya sambodhāya nibbānāya samvattatī’ ||2||

Katamā ca sī bhikkhave majjhimī patipadā Tathāgatena abhisambuddhī cakkhukarāni nānakarāni upasamīya abhinīya sambodhāya nibbānāya samvattatī?

“Ayam eva ariyo atthangiko maggo, seyyathidam Sammādiṭṭhi, sammāsaṅkappo, sammāvicāri, sammākamanto, sammācīvo sammāveriyāmo, sammāsatī, sammāsamādihi ||3||

Ayam kho sī, bhikkhave, majjhimī patipadā Tathāgatena abhisambuddhī cakkhukarāni nānakarāni upasamīya abhinīya sambodhāya nibbānāya samvattatī ||3||

Idam kho pana, bhikkhave, dukkham ariyasaccam jīti pi dukkhā, jarī pi dukkhā, vyādhī pi dukkhā, maraṇam pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam pi iccham na labhati tam pi dukkham—saṅkhittena paṇe’ upādiṇakkhandhā dukkhā ||4||

Idam kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccam jīyam tanhā; ponobbhavikā nandī rāga sahaḡatī tatra tatrabhinandini, seyyathidam Kīmatanbī, bhavatanhā, vibhavantha ||5||

Idam kho pana, bhikkhave, dukkhanirodham ariyasaccam, yo tassa yeva tanhīya asesā virīga nirodho cīgo patinissago mutti anīlayo ||6||

Cittaseno ca Gandhabbo Naḷarājā Janesabho
 Sātāgiro Hemavato Punnako Karatiyo Gulo
 Sīvako Mucalindo ca Vessāmitto Yugandharo
 Gopālo Suppagedho ca Hirī Nettī ca Mandiyo
 Pañcālacaṇḍo Ālavako Pajjuno Sumano Sumukho
 Dadhimukho Maṇi Mānicaro Dīgho Atho Serissako
 sahā || 23 ||

Imesaṃ Yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahā-
 senāpatīnaṃ ujjhāpetabbam vikkanditabbam viravitabbam
 Ayam Yakkho gaṇhāti — pe — na muñcatīti. || 24 ||

Ayam kho sā, mārisa, Ātānātiyā rakkhā bhikkhunam
 bhikkhunānaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya
 avihimsāya phāsuvibhārayāti. || 25 ||

Handa ca' dāni mayaṃ mārisa gacchāma bahukiccā mayaṃ
 bahukaraṇīyāti. || 26 ||

Yassa dāni tumhe mahārājāno kālam maññathāti. || 27 ||

Atha kho cattāro mahārājāno utthāyāsanaṃ, Bhagavantam
 abhivādetvā padakkhinam katvā tatth' ev' antaradhā-
 yimsu. || 28 ||

Te pi kho Yakkhā utthāyāsanaṃ app ekacce Bhagavantam
 abhivādetvā padakkhinam katvā tatth' ev' antaradhāyimsu.

App' ekacce Bhagavatā saddhim sammodimsu sammodanī-
 yam katham sārāṇīyam vītisāretvā tath ev' antaradhāyimsu.

App' ekacce yena Bhagavā, ten' añjalim paṇāmetvā tatth'
 ev' antaradhāyimsu

App' ekacce nāma gottam sāvetvā tatth' ev' antaradhāyimsu.

App' ekacce tunhībhūtā tatth' ev' antaradhāyimsūti. || 29 ||

“Uggaṇhātha, bhikkhave, Ātānātiyaṃ rakkhama! Pariyā-
 punātha, bhikkhave Ātānātiyaṃ rakkhama! Dhāretha, bhi-
 kkhave, Ātānātiyaṃ rakkhama! Atthasambhūṭāya, bhikkhave,
 Ātānātiyā rakkhā bhikkhūnaṃ bhikkhūnaṃ upāsakānaṃ
 upāsikānaṃ guttiyā rakkhāya avihimsāya phāsu vibhārayāti.

Idam avoca Bhagavā attamaṇā to bhikkhū Bhagavato
 bhāsitaṃ abhinandan ti || 30 ||

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDHASSA

Evam me sutam Ekam samayam Bhagavī Bīrīnasīyam
viharatī Isipatīno Migadīye Tatra kho Bhagavī panca
vaggiyo bhikkhū āmantese ||1||

‘Dvo ’me bhikkhave, antā pabbajitena na sevītabbā
Katame dvo?’

‘Yo cāyam kīmesu kīmasukhalikānuyogo hīno gammo
pothujjaniko anariyo anattasamhito yo cāyam attā kīlama
thānuyogodukkho anariyo anattasamhito — etekho bhikkhave
ubho ante anupagamma majjhimā patipadī Tathāgatena
abhisambuddhī cakkhukarānī nīnakarānī upasamīya abhī
nīya sambodhīya nibbīnīya samvattatī ’ ||2||

Katamā ca sī bhikkhave majjhimī patipadā Tathāgatena
abhisambuddhī cakkhukarānī nīnakarānī upasamīya abhī
nīya sambodhīya nibbīnīya samvattatī?’

Ayam eva ariyo atthangiko maggo seyyathidam Sam
maditthī sammāsankappo sammavācī sammāsamanto
sammājivo sammāviyyuno sammāsatī sammāsamīdhi ||3||

Ayam kho sī bhikkhave majjhimā patipadā Tathāgatena
abhisambuddhā cakkhukarānī nīnakarānī upasamīya abhī
nīya sambodhāya nibbanāya samvattatī ||3||

Idam kho pana bhikkhave dukkham ariyasaccam jāti pi
dukkhā jarī pi dukkhī vyādhī pi dukkhā maranam pi
dukkham appjehi sampayogo dukkho piyehi vippayogo
dukkho yam pi iccham na labhatī tam pi dukkham—
sankhittena pañc upādīnakkhandhā dukkhā ||4||

Idam kho pana bhikkhave dukkhasamudayam ariya
saccam yāyam tanhā ponobbhavika nandī raga saha gata tatra
tatrābhinandini seyyathidam Kamatanhā bhavatanha vibha
vatanha ||5||

Idam kho pana bhikkhave dukkhanirodham ariyasaccam,
yo tassa yeva tanhīya asesā viraga nirodho cāgo patinissago
mutti anālayo ||6||

Cittaseno ca Gandhabbo Nalarāḍḍi Janesabho
 Satāgiro Hemavato Punnako Karatīyo Gulo
 Sivako Mucalindo ca Vessīmitto Yugandharo
 Gopīlo Suppagedho ca Hiri Netṭi ca Mandiyo
 Pañcēlacando Ālavako Pajjuno Sumano Sumukho
 Dadhimukho Mani Mānicaro Digho Atho Serissako
 sahā ||23||

Imesam Yakkhānam mahāyakkhānam senāpatinam mahā-
 senāpatinam ujjhāpetabbam vikkhanditabbam viravitabbam
 Ayam Yakkho ganhātī — pe — na muñcatīti ||24||

Ayam kho si, mārissa, Ātānāṭiyā rakkhā bhikkhunam
 bhikkhuninam upāsakānam upāsikanam guttiyā rakkhāya
 avihimsaya phāsuvihārāyātī ||25||

Handa ca' dīni mayam mārissa gacchāma bahukiccā mayam
 bahukaranīyātī ||26||

Yassa dīni tumhe mahārājano kīlam maññathātī ||27||

Atha kho cattāro mahārājano utthāyasanā, Bhagavantam
 abhivādetvī padakkhinam katva tatth' ev' antaradhā-
 yimsu ||28||

Te pi kho Yakkhī utthāyāsānī app ekacce Bhagavantam
 abhivādetvī padakkhinam katvī tatth' ev' antaradhāyimsu

App' ekacce Bhagavatī saddhim sammodimsu sammodanī-
 yam katham sīrīniyam vitisīretvī tatth' ev' antaradhāyimsu

App' ekacce yena Bhagavī, ten' añjalim panīmetvī tatth'
 ev' antaradhāyimsu

App' ekacce nāma gottamā sāvetvī tatth' ev' antaradhāyimsu

App' ekacce tunhībhutī tatth' ev' antaradhāyimsūtī ||29||

“Uggaṇhātha bhikkhave Ātānāṭiyam rakkhāma! Pariyī-
 punītha bhikkhave Ātānāṭiyam rakkhāma! Dhīretha, bhī-
 kkhava, Ātānāṭiyam rakkhāma! Atthasambhīṭiya, bhikkhave,
 Ātānāṭiya rakkhā bhikkhūnam bhikkhuninam upāsakānam
 upāsikanam guttiyā rakkhāya avihimsāya phāsuvihārāyātī

Idam avoca Bhagavū attamanī te bhikkhū Bhagavato
 bhāsitam abhinanduntī ||30||

nussāya anuttaram sammāsambodhiṃ abhisambuddho ti paccaññāsim. ||17||

Ñānaūca pana me dassanam udapādi: 'Akuppā me ceto-vimutti, ayaṃ antimā jāti, n'atthi dāni punabbhavo ti.' ||18||

Idaṃ avoca Bhagavā: attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandanti. ||19||

Imasmiṃ ca pana veyyakaranasmiṃ bhaññamāne āyasmato Kondaññassa virajaṃ vītamalam dhammacakkhum udapādi: 'Yaṃ kiñci samudaya-dhammaṃ sabbam taṃ nirodha-dhamman ti.' ||20||

Pavattite ca pana Bhagavatā dhammacakke Bhumkā devā saddam anussāvesum: 'Evam Bhagavatā Bārānasiyam Isipatane Migadāye anuttaram dhammacakkaṃ pavattitam, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci lokasmiṃ ti.' ||21||

Bhumkānam devānam saddam sutvā Cātumahārājikā devā saddam anussāvesum — pe —. ||22||

Cātumahārājikānam devānam saddam sutvā, Tāvatisā devā saddam anussāvesum — pe —. ||23||

Yāmā devā — pe —. ||24||

Tusitā devā — pe —. ||25||

Nimmānarati devā — pe —. ||26||

Paranimmitavasavattino devā — pe —. ||27||

Brahmapārisajjā devā — pe —. ||28||

Brahmapurohitā devā — pe —. ||29||

Mahābrahmā devā — pe —. ||30||

Parittābhā devā — pe —. ||31||

Appamānabbhā devā — pe —. ||32||

Ābhassarā devā — pe —. ||33||

Parittasubbhā devā — pe —. ||34||

Appamānasubbhā devā — pe —. ||35||

Subhakinnā devā — pe —. ||36||

Vehapphalā devā — pe —. ||37||

Asaññasattā devā — pe —. ||38||

Avihā devā — pe —. ||39||

Attappā devā — pe —. ||40||

Sudassā devā — pe —. ||41||

Idam kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam.

Ayaṃ eva ariyo atthagiko maggo : seyyathidaṃ sammā-ditṭhi — pe — sammāsamādhī. ||7||

Idaṃ dukkham ariyasaccan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, ānam upapādi, paññā upapādi, vijjā upapādi, aloko upapādi. ||8||

Tam kho pan' idam dukkham ariyasaccam pariññeyan ti me, bhikkhave, pubbe ananussutesu dhammesu — pe — pariññātan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, ānam upapādi, paññā upapādi, vijjā upapādi, aloko upapādi. ||9||

Idam dukkhasamudayaṃ ariyasaccam ti me, bhikkhave, — pe — aloko upapādi. ||10||

Tam kho pan' idam dukkhasamudayaṃ ariyasaccam pabātabban ti me bhikkhave — pe — pahīnan ti me, bhikkhave — pe — āloko upapādi. ||11||

Idaṃ dukkhanirodham ariyasaccam ti me bhikkhave — pe — āloko upapādi. ||12||

Tam kho pan' idam dukkhanirodham ariyasaccam sacchikatabban ti me bhikkhave, — la — sacchikatan ti me, bhikkhave, — pe — āloko upapādi. ||13||

Idam dukkhanirodhagāminī paṭipadā ariyasaccan ti me, bhikkhave, — pe — āloko upapādi. ||14||

Tam kho pan' idam dukkhanirodhagāminī paṭipadā ariyasaccan bhāvetabban ti me, bhikkhave, — pe — bhāvitan ti me, bhikkhave, — pe — āloko upapādi. ||15||

Yāva kīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ ti-parivaṭṭam dvādasā-kāraṃ yathābhūtam ānādaśsanam na suvisuddham ahosi. n'eva tāvāham bhikkhave sadevake loke samārako sabrahmake, sassamanabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccāññāsim ||16||

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ ti-parivaṭṭam dvādasā-kāraṃ yathābhūtam ānādaśsanam suvisuddham ahosi, athāham, bhikkhave, sadevake loke samārake sabrahmake sassamanabrāhmaṇiyā pajāya sadevama-

Sudassī devī — pe — ||42||

Al anitthī devī — pe — ||43||

Evam Bhagavata Bīrīnāsīyam Isipatane Migadīye anuttaram dhammacakkam parattitam appativattīyam samanena vā brāhmaṇena vā devana vā Marena vā Brahmunī vā lenacī vā lokasmin ti ||44||

Iti ha tena khaṇena tena layena tena muhuttena yīva Brahmaloṇī saddo abbhuggaṇhī ayanca kho dasasahasī lokadhītu sankampī sampakampī sampavedhī, appamāno ca ulūro obbhūso loke pīturaḥosī atikkamma devīnam devanu bhīvan ti ||45||

Atha kho Bhagavā udānam udīnesi ‘ Annāsī vata bho Kondanño annāsī vata bho Kondanno ti ||46||

Iti ha damāyasmato Kondannassa Annatakondaṇno tv eva nāmānāhosi ||47||

DHAMMACAKKAM

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA

Evam me sutam Lkham samayam Bhagava Sakkesu viharatī Kapilavatthusmim malīvane mahatī bhikkhu sanghena saddhim pañcamattehi bhikkhusattehi sabbeha arahantehi dasahi ca lokadhītuhi devatī yebhuyyena sannipatitī hontī, Bhagavantam dassanāya bhikkhusanghaṇca ||1||

Atha kho catunnam Suddhāvāsā kīyikānam devīnam etadāhosi —

Ayam kho Bhagavā Sakkesu viharatī Kapilavatthusmim malīvano mahatī bhikkhu sanghena saddhim pañcamattehi bhikkhusattehi sabbeha arahantehi dasahi ca lokadhītuhi devatī yebhuyyena sannipatitī hontī, Bhagavantam dassanāya bhikkhu sanghaṇca Yaṇ nūna mayam pi yena Bhagavā tena upasāsaṇkameyyīma upasāsaṇkamitvā Bhagavato santike paṇcekam gītham bhāsēyyāmaṇāti ||2||

Atha kho tā devatī seyyathīpi nīma balavā puriso